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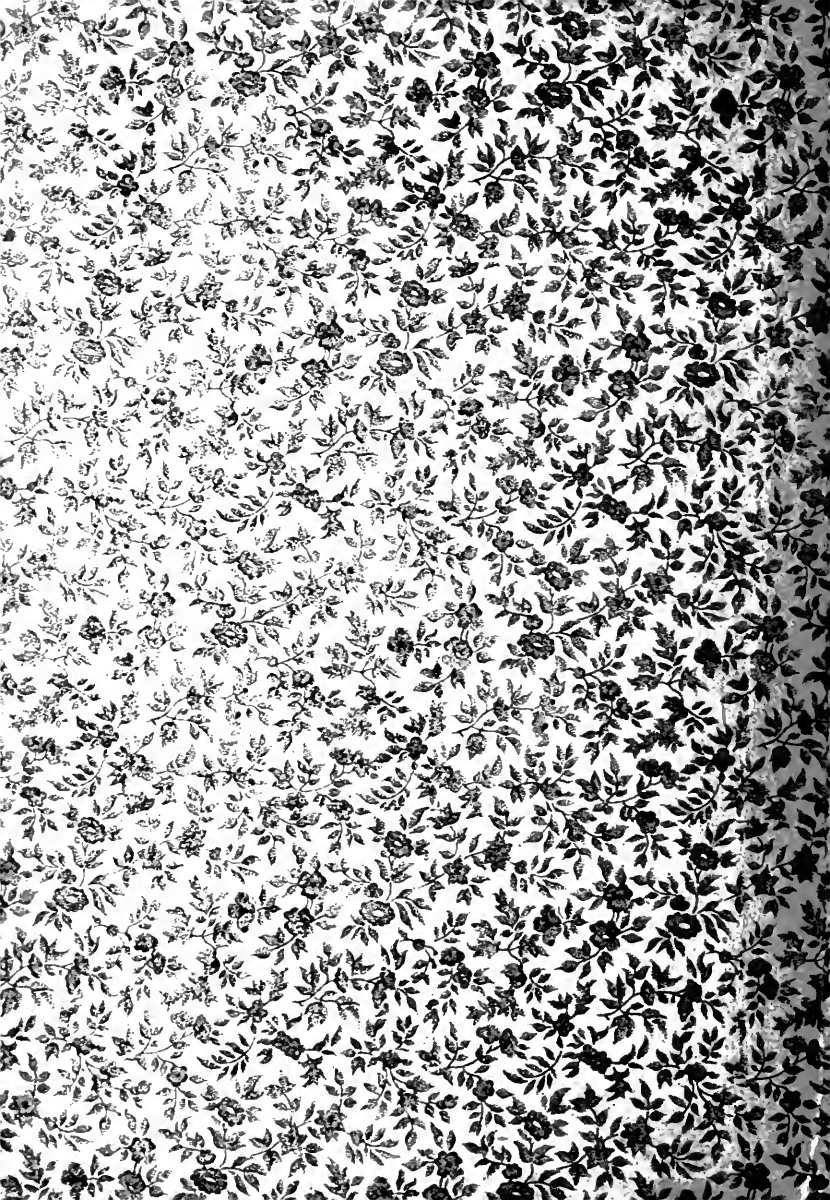
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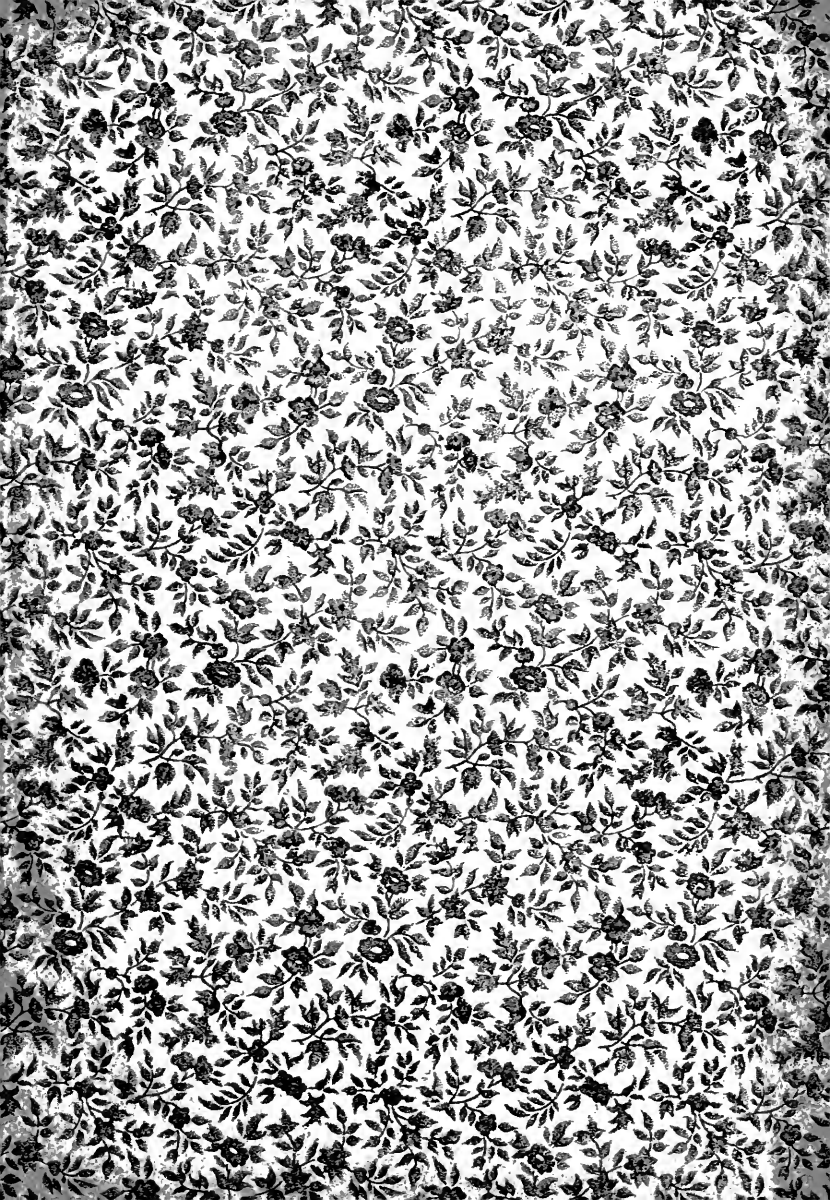
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Comp. H. Pereira Mendes.

JEWISH HISTORY

ETHICALLY PRESENTED

FOR PRIVATE OR SUNDAY-SCHOOL USE.

THE PENTATEUCH.

By H. PEREIRA MENDES,
Minister Spanish and Portuguese Congregation,
K. K. S. I., New York.

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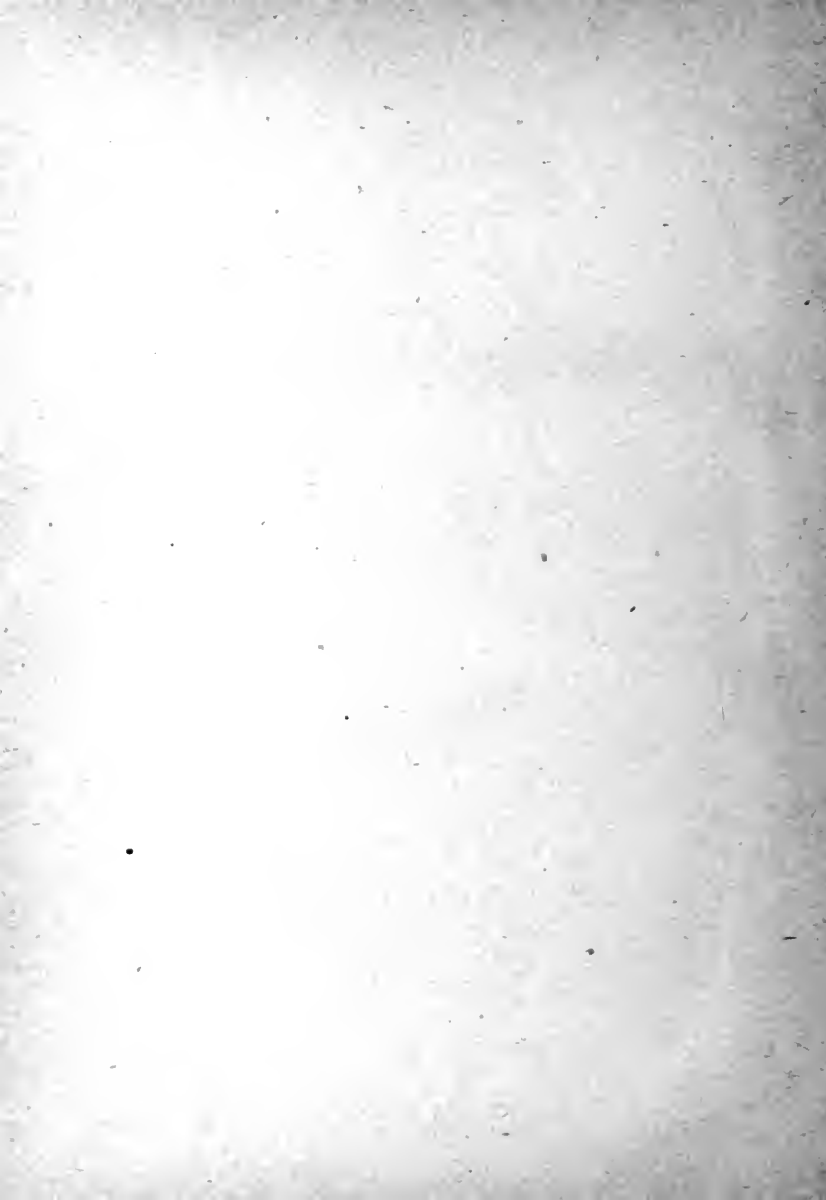
DEDICATED TO
THE MEMORY OF
MY BELOVED FATHER,

Abraham Pereira Mendes,

FOR OVER FIFTY YEARS
PREACHER AND TEACHER
IN ISRAEL,
AS ONE OF THE FIRST TO PREACH
THE HOLY WORD
IN THE ENGLISH LANGUAGE,
AS THE AUTHOR OF JEWISH SCHOOL BOOKS,
AND AS A PRACTICAL TEACHER OF OUR YOUTH,
HE WILL LONG BE REMEMBERED
WITH HONOR
BY ENGLISH-SPEAKING HEBREWS.

"HE SOUGHT THE GOOD OF HIS PEOPLE
AND SPAKE PEACE."

2096137



PREFACE.

This book is meant for teachers, not for lesson-hearers.

It was designed originally for the second or intermediate grade, hence the reference to Grade II.

It will serve as a Reader also.

The language of the English Bible has been preserved almost wholly, not only on account of its simplicity and familiar turns of expression, but because it is recognized as classical English and is interwoven in English literature.

The text may be studied at home or read in class, with or without the notes, at the teacher's discretion.

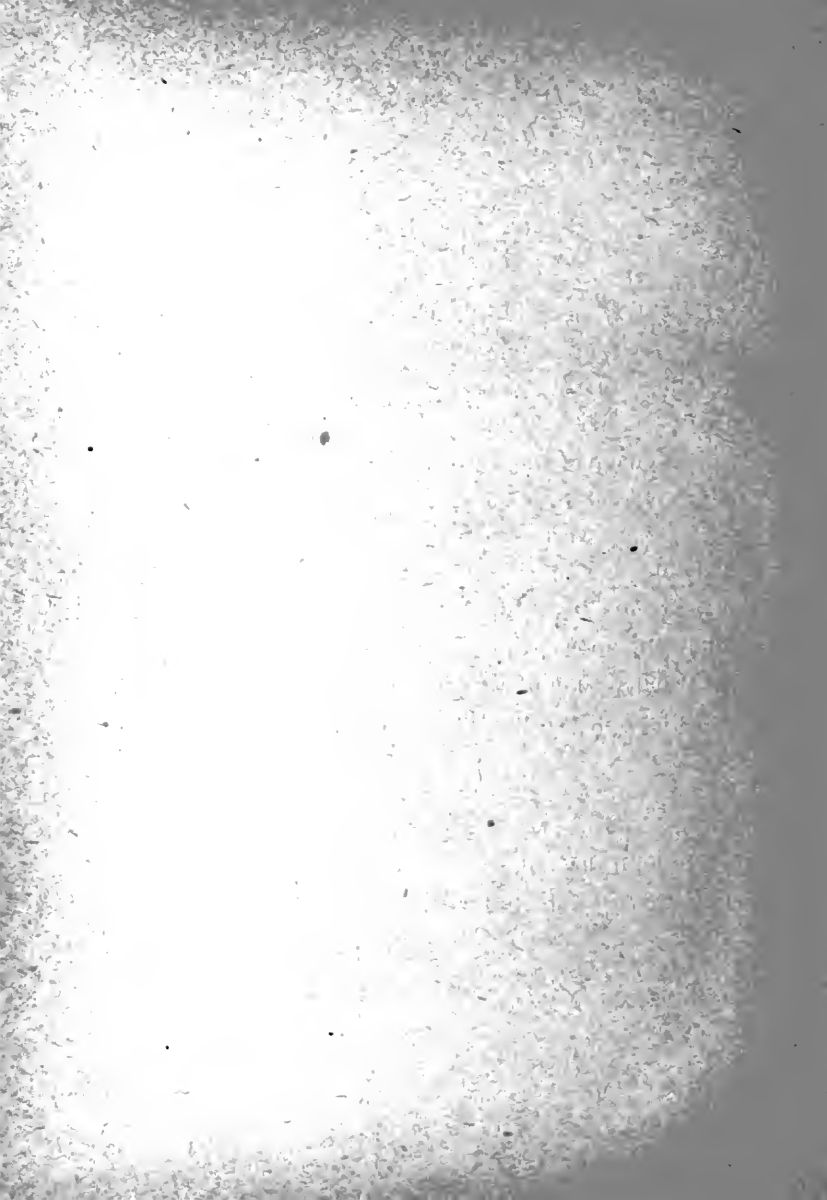
The teacher should use the text, and, if possible, each verse, as the basis for questions to be answered in the classroom.

The notes are designed to answer many questions asked by teachers and students. They will be extended in a future edition if desired.

Suggestions to this end will be welcomed.

H. PEREIRA MENDES.

*6 West Ninth Street,
New York City.*



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INTRODUCTION. GOD IS LOVE.

TEXT: "Thus saith the Lord that created the heavens. He is the God who formed the earth, and made it. He established it. Not for confusion did He create it; He formed it to be inhabited. I am the Lord and there is none else."—Isaiah XLVI. 18.

"And now, Israel, what doth the Lord thy God ask of thee but to reverence the Lord thy God, to walk in all His ways, and to love Him and to serve Him with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy happiness." Deut. x: 12-13,

God created earth to be inhabited by man. In His love, He designed man to be happy thereon, and to render human happiness possible here and in life hereafter, He gave man laws of conduct to guide and ideals to strive after. They are all found in the book called the Bible. The Bible teaches us that God is Love, God is Just, and God is Pure. Therefore, we must be loving, just and pure. This is what we call religion.

God prepared earth for human habitation by six successive creative acts:—

First: Light appeared.

Second: The atmosphere was formed, to separate the waters of our earth from the ether above in which float all the planets.

Third: The waters of our earth were gathered, dry land appeared, and plant life therefore sprang into existence.

Fourth: The light of the sun, moon and stars became visible upon earth.

Fifth: The lower orders of animal life appeared: insects, fishes and birds.

Sixth: The higher orders of animal life were created: animals and man. Man is the only creature made out of

earthly elements with a divine essence in him. This essence we name the soul. It is the source of what we call the mind, intelligence, thought and conscience.

Man's material wants were thus provided for by the creation of earth, stored as it was with minerals and containing vegetable and animal life. But inasmuch as in pursuing material or only worldly wants, man's better nature becomes blunted, God instituted the Sabbath. The Sabbath is designed for rest of the body and for education of our spiritual or better natures. God so loves us that He has thus provided for our material and spiritual wants. Man was created to work—to develop earth's resources. Woman was created to be a help-mate for him. The first man was called Adam, because he was made from the earth (in Hebrew, Adamah), and the first woman was called Eve, from the Hebrew word meaning "Life," because she was the mother of all living. They were placed in a garden called Eden, or Happiness.

LESSON I.

ADAM AND EVE. GOD IS JUST.

TEXT: "Observe and obey all these words which I command thee, that thou mayest be happy, and thy children after thee forever, when thou doest that which is good and right in the sight of the Lord thy God." Deut., xii: 26.

SECOND GRADE:—

And the Lord God commanded Adam, saying, Of every tree of the garden thou mayest freely eat.

But of the tree of the knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die.

Now the serpent was more subtle than any beast of the field which the Lord God had made, and it said to the woman: Yea, has God said, Ye shall not eat of every tree of the garden?

And the woman answered: We may eat of all the trees except the one that stands in the middle of the garden, for God hath said, "Ye shall not eat of it neither shall ye touch it, lest ye die." And the serpent said unto the woman: Ye shall not surely die. For God doth know that in the day that ye eat of it, your eyes will be opened, and you will be like God, knowing good and evil.

And when the woman saw that the tree was good for food and that it was pleasant to the sight, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also to her husband to partake with her, and he did eat.

And they heard the voice of the Lord God in the

garden and they hid themselves from His presence in the trees of the garden. And the Lord God called to Adam, and said to him, where art thou? And he said, I heard thy voice in the garden and I was afraid, and I hid myself. And he said, Hast thou eaten of the tree whereof I commanded thee not to eat? Then the man said: The woman whom thou gavest to be with me, she gave me of the tree and I did eat.

And He said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee saying: Thou shalt not eat of it; cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it grow for thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, until thou returnest to the ground of which thou wast taken; for dust thou art; and to dust thou shalt return.

NOTES.

Man needs to learn certain lessons lest his own reason should mislead him.

From this story we learn the necessity of implicit or exact obedience to the commands of God whether we understand the reason for them or not. Adam and Eve may well have asked why the tree was planted at all, if they were not to eat of its fruit. It was not for them to question, it was for them to obey. We learn also the necessity of self-control; that is, not to allow ourselves to do what we want, if it is in any way forbidden by God.

We must also notice that one wrong leads to another. The disobedience of Adam and Eve led to untruthfulness. When

Adam said, "The woman which Thou gavest me, she gave me of the fruit and I did eat it," it was not the exact truth. The real truth was that he was not strong-minded enough to refuse to do what he knew God had forbidden. Similarly Eve made her excuse. Finally we must notice that wrong-doing always brings suffering in the end. They suffered, for God's justice turned them out of the Garden of Eden or happiness, where with little labor their wants had been supplied, to work for their living by the sweat of the brow.

That sin or wrong-doing brings suffering, is true always. If we do wrong by not speaking the exact truth, or by not doing our work conscientiously, we suffer for it; because people will learn to doubt our word and our work will not be successful. Even if we disobey the laws of health, sooner or later we will suffer.

LESSON I.—(*Continued.*)

CAIN AND ABEL.

TEXT. Thou shalt not hate thy brother in thy heart. Thou shalt indeed rebuke thy neighbor, and not sin through him." (Leviticus XIX., 18).

And Adam and Eve had a son, and he was called Cain.

And they had another son, named Abel.

And Abel was a keeper of sheep and Cain was a tiller of the ground.

And in process of time it came to pass that Cain brought of fruit of the ground as an offering unto the Lord.

And Abel also brought of the firstlings of his flock and of the best of them. And the Lord heeded Abel and his offering.

But unto Cain and to his offering He paid no heed. And Cain became very wroth and his face fell.

And the Lord said unto Cain, Why art thou wroth, and why hath thy face fallen?

If thou doest well, wilt thou not be forgiven? But if thou doest not well, sin croucheth at the door; and unto thee is its desire, but thou canst rule over it.

And Cain talked with Abel his brother. And it came to pass when they were in a field that Cain rose up against Abel his brother and killed him.

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper?

And He said, What hast thou done? The voice of thy brother's blood crieth out to me from the ground. And now thou art accursed from the ground which hath opened its mouth to receive thy brother's blood from thy hand.

When thou tillest the ground it shall henceforth not yield to thee its strength; a fugitive and a vagabond shalt thou be on the earth.

And Cain said, my punishment is greater than I can bear.

Behold, thou hast driven me out this day upon the face of the earth; and from Thy face shall I be hidden; and I am to be a fugitive and a wanderer on the earth; and it will come to pass that whatever may find me may kill me.

And the Lord set a sign for Cain, lest any finding him should slay him.

NOTES.

We must give the best of what we have to God.

Cain appears to have offered whatever he laid his hands upon.

Abel took the trouble of selecting the very best that he had.

Cain's carelessness and want of respect for God led to the rejection of his sacrifice. Here again we find that one fault leads to another.

For his carelessness and want of respect led to jealousy, and jealousy is a great and foolish sin. From jealousy he passed to quarreling. From quarreling he passed to hatred and anger. Then he committed murder, and immediately after he uttered falsehood by saying he did not know where his brother was.

We notice also that when we do what is wrong, we often cause sorrow to others as well as to ourselves. For Cain's wrong-doing brought suffering upon his parents. They had lost Abel through him and he himself was driven away. So they were left childless until Seth was born; but even then they must have mourned for their murdered son and his brother, exiled and branded as a murderer.

LESSON II.

THE FLOOD. GOD IS JUST.

TEXT: The Lord was enthroned by the flood. Yea, the Lord was enthroned as King forever. Psalm xix: 10.

And God looked upon the earth and behold it was corrupt, for all flesh had corrupted its way upon the earth.

And God said unto Noah, the end of all flesh is

come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.

Make thee an ark of cypress wood; rooms shalt thou make in the ark and thou shalt pitch it inside and outside with pitch.

And this is how thou shalt make it. The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in its side, with lower, second and third stories shalt thou make it.

And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven; and everything that is on the earth shall die.

But with thee will I establish My covenant, and thou shalt come into the ark, thou, and thy sons, and thy wife and thy sons' wives with thee.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee, they shall be male and female.

Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive.

And take thou into thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them.

Thus did Noah according to all that God commanded him so did he.

And the Lord said unto Noah : Come thou and all thy household into the ark; for thee have I seen righteous before Me in this generation.

Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.

Of fowls also of the air by sevens; the male and the female; to keep seed alive upon the face of all the earth.

For in yet seven days I will cause it to rain upon the earth forty days and forty nights; and every living creature that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the Lord commanded him.

THIRD GRADE.—(Primary), use Child's First Bible, chapter II.

NOTES.

Not only does wrong doing bring sorrow to others and to ourselves, as we learn from the stories of Adam and Eve, and Cain and Abel, but even if nations do what is wrong, they also suffer and in time perish.

The people of the world at this time were doing what was wrong. They were committing horrible crimes; animal life was dying out, and men and women were becoming depraved, and mentally and physically unsound in health.

As God created earth to be inhabited, and to be a

sphere of human happiness, this state of things had to be corrected. Hence the flood, for, as the Bible says : "Violence," or the violation of all morality, "filled the earth."

Let us, however, observe that although it is a law of God that sinning shall be followed by disease or death, yet we must not forget to notice that the people were warned, and must have known that they could not forget God and their duty to Him without suffering punishment. God's justice demanded their punishment, but in justice He gave them warnings.

They must have known of the punishment of Adam and Eve for disobedience and want of self-control. They must have known of the punishment of Cain for his disrespectful worship, and how passions, such as jealousy, anger, hate, lead to falsehood and murder. They knew also that Enoch, who was known to be a good man, had been mysteriously taken away as if he was too good to be allowed to live with them. As the Bible says: "Enoch walked with God, and he was not, for God had taken him." To walk with God means to obey His laws.

And, again, they saw with their own eyes Noah and his sons building the Ark. So that they must have learned that God intended to destroy them for being wicked men. But they did not pay attention to these warnings and they, therefore, perished.

The Ark is calculated to have been 450 feet long, 75 feet wide, and 45 feet high, (42,413 tons burden according to Hale).

LESSON II.—(*Continued.*)

THE FLOOD.

And it came to pass after seven days that the waters of the flood were upon the earth. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the mountains were covered, and all creatures animate with the breath of life on dry land, died. And the waters prevailed on the earth a hundred and fifty days. And God made a wind pass over earth, and the waters were assuaged. The fountains also of the deep and the windows of heaven were stopped and the rain from heaven was restrained. And the ark rested on the mountain range of Ararat.

And it came to pass at the end of forty days, that Noah sent forth a raven; and it went to and fro until the waters were dried up. And he sent forth a dove: but she found no rest and she returned. And he waited seven days and sent her forth again and she returned at evening time with a plucked olive leaf. So Noah knew the waters were abated. And he waited seven days and sent forth the dove, which returned no more. And God said unto Noah, Go forth from the ark. And Noah and all with him went out of the ark. And Noah built an altar unto the Lord and offered sacrifice. And God blessed Noah and his family, and gave them laws to guide them. And He said, There shall no more be a flood upon earth. I have set my bow (rainbow) in the clouds. Let it be as a sign of the covenant between me and the earth,

that the waters become no more a flood to destroy all flesh.

NOTES.

The sacrifice of Noah when he came out of the Ark was especially acceptable to God, because He knew that Noah had no animals to spare.

God told Noah that he would not destroy the earth again with a flood. We shall presently see how God designed to prevent mankind sinning the same way so as to deserve the same fate.

As a sign of His promise God pointed to the rainbow, which happened to be visible at that moment, and said that it should always be a reminder of His promise for all mankind.

When Noah's descendants became more numerous they erected a tower in the midst of a very wide plain to serve as a landmark in case they should wander and be scattered abroad upon the face of the earth. But God had designed that the whole earth should be inhabited, and that mankind should spread in every land.

He, therefore, caused every language to be so changed that they could not understand one another. As a result, whole families moved away to other countries.

(See Appendix B.)

To Noah and his sons seven commands were given which are considered binding upon all nations, because all nations are descended from them. These commands include :

First: Acknowledgment of the Creator.

Second: Reverence for the Divine name.

Third: The sacredness of married life.

Fourth: Order and justice in government.

Fifth : The sacredness of human life.

Sixth : Forbearance, or love for mankind.

Seventh: Consideration for animals.

But the memory of these commands given by the loving God for mankind's benefit, their interpretation, the very idea of God, became more and more changed as time passed, especially after the dispersion of Noah's descendants. With only human reason to guide, mankind soon fell into religious error.

Thus, those on the plains of Syria began to honor, then to worship the sun. For they soon perceived its influence to make earth produce harvest, its warmth and brightness, its power to drive away the night and the wild animals. This was the origin of the worship of Baal, so often mentioned in the Bible. Baal means master; he who is masterful, he who accomplishes much.

In opposition to this, our Bible calls our God, the "Baal Geburoth," or the Master of Mighty Achievements.

To the worship of the sun, mankind speedily added the worship of the moon and stars, on account of their supposed influence upon human life and fortune. The later superstition of stars and planets affecting us, is preserved to this day in such Hebrew expressions as "Mazal Tov" or "Good Luck." It literally means "a good constellation" or "star." And in English we say: "To be born under a lucky or an unlucky star," "An ill-starred event," "His evil star was in the ascendant," etc.

The worship of the moon was the origin of the worship of Ashtaroth or Astarte, in which horrible immoralities were practised.

Tsebaism, the worship of all the heavenly hosts, was thus commenced. To propitiate them, offerings

were brought. First, simply fruits of the earth. Then greater valuables, such as cattle. Finally men and women sacrificed what they loved and valued most—their own children,—especially their only child. In addition, vice the most awful, was practised in the name of religion.

Other people, such as those in the land now called Egypt, began to reverence animals, first as symbols of God's power, then as gods themselves. Yet others such as those settled in Greece, created a religion which we call Mythology, out of early traditions, wonders of nature and respect for dead heroes.

Priesthoods arose whose interest it was to keep the people in ignorance, and to nurse these superstitions.

In order to rescue mankind from these immoralities which, if unchecked, would surely prevent human progress and render human happiness impossible, and in order to teach mankind what is and what is not true religion, God chose a certain family to become a Kingdom of Priests, that is, to minister to the religious wants of all humanity. This Kingdom of Priests was to receive the revelation of God's wishes, the laws for humanity to obey, and the ideals for mankind to strive after. They were revealed by the loving God in order to make human happiness possible. This kingdom of Priests is known to-day as Hebrews, Israelites or Jews." (See Appendix C.)

REVIEW.

TEXT. Happy is the man whom Thou dost correct and whom Thou dost teach from Thy law.—Psalm xciv. 12.

God is Love. In His Love for us He has not only made human happiness possible, by providing for our

material and spiritual wants, but He corrects us when we need it. Love, to be true love, must correct us. He means us to profit by the lessons of Adam and Eve, Cain and Abel and the Flood. We will be all the happier for doing so.

God is just. His justice requires that these and all other lessons necessary for man's happiness shall be constantly kept in view; and since we are only human, and therefore likely to do wrong, His justice further demands that He should give laws to guide mankind. He therefore chose a nation designed to teach these lessons of experience and laws for human guidance to all men.

LESSON III.

ABRAHAM. GOD IS HOLY.

TEXTS: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." Deut., vi: 5. The Shemang, or morning prayer.

"Thou shalt love thy neighbor as thyself." (Lev., xix: 18.)

Now the Lord had said unto Abram: Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.

And I will make of thee a great nation, and I will bless thee, and make thy name great and be thou a blessing.

And I will bless them that bless thee, and blight him that injures thee; and in thee shall all families of the earth be blessed. And Abram went as God bade him.

And was very rich in cattle and in silver and in gold.

And Lot, his nephew, also had flocks and herds, and tents.

And the land was not able to bear them, for their substance was great, so that they could not dwell together.

And there was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle; and the Canaanite and the Perizzite dwelt then in the land.

And Abram said unto Lot : Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren.

Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand then I will go to the right; or if thou depart to the right hand, then I will go to the left.

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as a garden of the Lord, like the land of Egypt, as thou comest unto Zoar.

Then Lot chose him all the plain of Jordan, and Lot journeyed East, and they separated themselves the one from the other.

Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.

And the Lord said unto Abram, after that Lot was

separated from him: Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward.

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

And I will make thy seed as the dust of the earth so that if a man can number the dust of the earth then shall thy seed also be numbered.

Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee.

Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.

NOTES.

Abraham knew that God would help him, if he himself did what was right. He had implicit faith in Him, therefore he went fearlessly into an unknown land and preached that his God was the true one in the very face of those who did not believe him. In this he showed great courage. We can show similar moral courage by always speaking respectfully of religious matters and rebuking those who speak disrespectfully. And we show what true religion is, when it gives us courage always to do what is right, to bear all our sorrows and afflictions with contentment and resignation, and to look upon God as a loving friend always near us, always able and always ready to help us, if we have faith in Him.

The separation from Lot shows us what a peaceful nature was Abraham's. As the uncle and senior, he might have said to Lot, "I will choose such and such a district, you go elsewhere." But he simply said: "Do

not let us quarrel, for we are brethren, separate from me and go to the right hand or left hand, whichever you like."

The duty of Abraham was to preach that God is Holy, besides being Loving and Just. Hence he was opposed to anything that would cause unholy feelings. Disputes between relatives or friends should always be avoided, and at all cost. For they always cause the worst feelings.

Lot went to live first near, and then in Sodom, where the people were exceedingly wicked. Going near to bad people leads us into danger of being silent before their wickedness, and then joining them in it and becoming as bad as they are.

THE STORY OF SODOM.

TEXT: The soul that sinneth it shall die. I have no pleasure in the death of one that so dieth wherefore, repent, and live (Ez., xxiii: 4-32).

And it came to pass in course of time, that four kings made war against the kings of Sodom and Gomorrah and three others, and they fought in the vale of Siddim which was full of slimepits; and the kings of Sodom and Gomorrah fled and fell there, and they that escaped fled to the mountains.

And the four kings took all the goods of Sodom and Gomorrah and all their provisions, and Lot who dwelt in Sodom, and his goods.

And there came one that had escaped, and told Abram the Hebrew; who dwelt in the plain of Mamre; the Amorite, brother of Eschol and brother of Aner, and these were confederate with Abram.

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

And he restored their property. And the king of Sodom afterwards went out to meet him. And Malchizedek, king of Salem, brought forth bread and wine; and he was a priest of the most high God.

And he blessed him, and said : Blessed be Abram of the most high God, possessor of heaven and earth.

And blessed be the most high God, which hath delivered thine enemies into thy hand—and he gave him tithes of all.

And the king of Sodom said unto Abram : Give me the persons, and take the goods to thyself.

And Abram said to the king of Sodom, I do lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, protesting—

That I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich.

Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre ; let them take their portion.

Now the men of Sodom were wicked, and sinners before the Lord exceedingly.

And the Lord said : Because the cry of Sodom and Gomorrah is great and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

And Abraham drew near, and said : Wilt thou also destroy the righteous with the wicked ?

Peradventure there be fifty righteous within the city, wilt Thou also destroy and not spare the place for the fifty righteous that are therein.

That be far from Thee to do after this manner, to slay the righteous with the wicked,—and that the righteous should be as the wicked, that be far from Thee ; shall not the Judge of all the earth do justice ?

And the Lord said : If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

And Abraham answered and said : Behold now, I have taken upon me to speak unto the Lord, I who am but dust and ashes.

Peradventure there shall lack five of the fifty righteous, wilt Thou destroy all the city for lack of five ? And He said, If I find there forty and five, I will not destroy it.

And he spake unto Him yet again, and said, Peradventure there shall be forty found there. And He said, I will not do it for forty's sake.

And he said unto Him, Oh, let not the Lord be

angry, and I will speak : Peradventure there shall thirty be found there. And He said, I will not do it, if I find thirty there.

And he said, behold now, I have taken upon me to speak unto the Lord : Peradventure there shall be twenty found there. And He said, I will not destroy it for twenty's sake.

And he said, Oh let not the Lord be angry, and I will speak yet but this once, Peradventure ten shall be found there. And He said, I will not destroy it for ten's sake.

And the Lord went away as soon as He had left communing with Abraham; and Abraham returned unto his place.

And Abraham gat up early in the morning to the place where he had stood before the Lord.

And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which he dwelt.

NOTES.

When the King of Sodom and Lot were taken prisoners in war Abraham rescued them, but he refused to accept any compensation from the captured spoil. This teaching was in accordance with his religion which says, "to the victor the spoils do not belong," for the voice of

justice must first be obeyed. When Sodom and the other cities were to be destroyed, Abraham's love for humanity made him plead for them.

The distinguishing features of Abraham's character were, therefore, faith in God, love of God and love for man, justice in his dealings and purity of personal life.

We notice in this story again the lesson, that God is Holy. We find that the lives of the inhabitants of Sodom and Gomorrah were so unholy that their existence could not be permitted. Impurity or unholiness in personal life brings death even to individuals. God desires us to lead holy lives, that is, lives that are not marred with the faults of the people of Sodom. Among these faults were pride, intemperance, idleness, selfishness, want of consideration for the poor and needy (Ez., xvi: 49 50).

LESSON IV.

ABRAHAM. (Continued.)

THE STORY OF ISHMAEL.

TEXT: Trust in the Lord and do good. Delight thyself in the Lord and He will give thee the desires of thy heart; commit thy way unto the Lord, trust in Him and He will bring it to pass. Rest in the Lord and wait patiently for Him. Cease from anger and forsake wrath; fret not thyself in any wise to do evil. (Ps. xxxvii.)

And Abraham called the name of his son whom Hagar bare to him, Ishmael, and the son whom Sarah bare to him he called Isaac.

And Abraham made a great feast the same day that Isaac was weaned.

And Sarah saw the son of Hagar, the Egyptian, which she had borne unto Abraham, mocking.

Wherefore she said unto Abraham, Cast out this bondwoman and her son : for the son of this bondwoman shall not be heir with my son, even with Isaac.

And the thing was very grievous in Abraham's sight because of his son.

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

And also of the son of the bondwoman will I make a nation, because he is thy seed.

And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away—and she departed and wandered in the wilderness of Beer-Sheba.

And the water was spent in the bottle, and she cast the child under one of the shrubs.

And she went and sat her down over against him a good way off, as it were a bowshot, for she said, Let me not see the death of the child. And she sat over against him, and lifted up her eyes and wept.

And God heard the voice of the lad; and the angel of God called to Hagar out of Heaven and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

Arise, lift up the lad, and hold him in thine hand, for I will make him a great nation.

And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water and gave the lad drink.

And God was with the lad, and he grew and dwelt in the wilderness, and became an archer.

And he dwelt in the wilderness of Paran, and his mother took him a wife out of the land of Egypt.

THE SACRIFICE OF ISAAC.

And it came to pass after these things that God said to Abraham : Abraham, and he said, Behold, here am I.

And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for an offering upon one of the mountains which I will tell thee of.

And Abraham rose up early in the morning and saddled his ass, and took two of his young men with him and Isaac, his son, and clave the wood for the burnt offering, and rose up and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes and saw the place afar off.

And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder to worship and come again to you.

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son, and he took the fire in his hand and a knife, and they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son.

And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham, and he said, Here am I.

And He said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

And the Angel of the Lord called unto Abraham, out of heaven, the second time.

And said, By Myself have I sworn, saith the Lord, because thou hast done this thing and hast not withheld thy son, thine only son.

That I will indeed bless thee, and I will indeed multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore, and thy seed shalt possess the gate of his enemies.

And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice.

So Abraham returned unto his young men, and they rose up and went together to Beer-Sheba, and Abraham dwelt at Beer-Sheba.

THE DEATH OF SARAH.

And Sarah died in Kirjath arba, the same is Hebron

in the land of Canaan, and Abraham came to mourn for Sarah and to weep for her.

And Abraham stood up from before his dead and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me possession of a burying-place with you that I may bury my dead out of my sight.

And the children of Heth answered Abraham, saying unto him:

Hear us, my Lord, thou art a mighty prince among us: in the choice of our sepulchres bury thy dead, none of us shall withhold from thee his sepulchre, and that thou mayest bury thy dead.

And Abraham bowed and said:

Entreat for me Ephron, son of Zohar, that he may give me the cave of Machpelah which he hath, which is in the end of his field, for as much money as it is worth let him give it to me for a burial place.

And Ephron said, my lord, the field I give thee, the cave I give thee, in the presence of my people give I it to thee, bury thy dead.

And Abraham bowed and said, I pray thee, hear me, let me give thee money for the field.

And Ephron answered Abraham, My Lord, hearken unto me, the land is worth four hundred shekels of silver, what is that betwixt me and thee? Bury therefore thy dead.

And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named in the audience of the sons of Heth, four hun-

dred shekels of silver, current money with the merchant.

And Abraham buried Sarah, his wife, in the cave of Machpelah-field before Mamre, the same is Hebron.

PRIMARY GRADE. See Child's First Bible. Ch. iv.

NOTES.

Abraham's love made him unwilling to send away Ishmael, his son, when he married Hagar. But God assured him that He would protect him and make him also the head of a great nation. Only he was not to be Abraham's successor as the head of the family or nation destined to teach true religion to all mankind. For the influence of Hagar, who was an Egyptian, would have placed in the mind of her son Egyptian ideas of religion contrary to the religion which Abraham wished to teach Isaac,—the belief in the one true God.

From the son of Hagar are descended certain Arab tribes now Mohammedans.

The sacrifice of Isaac was to publish Abraham's faith in God and to hold up Abraham as a standard of conduct to the Canaanites, to teach them that God would not accept child-sacrifice, although they thought that such sacrifice was most praiseworthy.

It was therefore a protest against the mistaken religion of the time.

And the purchase of the cave of Machpelah for a separate burial place for his family was in accordance with the policy of separation in religious matters, or in anything which might lead to his descendants being merged into any nation of different religious faith and ideas.

We may notice here that Abraham and his successors adopted the following methods in the interests of a new religion they were preaching.

First : To preach the true religion publicly ; and to protest against every wrong.

Second : To keep separate from the surrounding people and not intermarry with them.

Third : To live lives that were examples of love, justice and purity.

Fourth : To institute home religious instruction. As the Bible saith : " For I know him (Abraham) that he will charge his children and his household after him : they will preserve the way of the Lord to bring about righteousness and justice ; in order that the Lord may bring about by means of Abraham that which He hath announced concerning him. (Gen. xviii : 19.)

Home religious instruction was afterwards emphasized by Moses, when he commanded us the words, " And thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might." For he adds, " And thou shalt teach these words diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou riseth up."

SUMMARY.

Home instruction and personal example are essentials for the success of our mission as Hebrews, the Nation of Priests, chosen to be priests to all the world, to preach and teach true religion to all mankind, especially by example.

LESSON V.

ISAAC—MARRIAGE WITH REBEKAH.

TEXT: "The Lord is near to all who call upon Him, to all who call upon Him in truth."—Ps. cxlv. 18.

And Abraham was old, and was blessed in all things. And he said unto his servant, Eliezer of Damascus, the steward of his house :

Thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell :

But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land, must I needs bring thy son again unto the land from whence thou comest ?

And Abraham said unto him, Beware thou that thou bring not my son thither again.

The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that promised me, saying, Unto thy seed will I give this land ; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath ; only take not my son there again.

And the servant took ten camels of his master, and departed ; for all the goods of his master were in his hands, and he arose, and went to Mesopotamia, unto the city of Nahor.

And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

And he said, Oh Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

Behold I stand here by the well of water ; and the daughters of the men of the city come out to draw water.

And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, Drink, and I will give thy camels drink also. Let the same be she that Thou hast appointed for Thy servant Isaac ; and thereby shall I know that Thou hast shewed kindness unto my master.

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And she spake to him, and gave him and his camels drink as he had prayed for.

And the man gave her a golden earring and two bracelets,

And said, Whose daughter art thou ? tell me, I pray thee, is there room in thy father's house for us to lodge in ?

And she said unto him, I am the daughter of Bethuel, the son of Milcah, which she bare unto Nahor. And we have provender enough and room to lodge.

And the man bowed down and worshiped, saying, Blessed be the Lord God of my master Abraham, for the Lord led me to the house of my master's brethren.

And Rebekah's brother, Laban, ran out unto the man unto the well.

And he said, Come in, thou blessed of the Lord; wherefore staudest thou without? for I have prepared the house, and room for the camels.

And the man came into the house, and he ungirded his camels, and gave straw and provender for his camels, and water to wash his feet, and the men's feet that were with him.

And there was set meat before him to eat, but he said, I will not eat, until I have told mine errand. And he said, Speak on.

And he said, I am Abraham's servant.

And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell.

But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. And then he told them all that had happened, his prayer, his meeting with Rebecca and her giving him and his camels drink.

Then Laban and Bethuel answered and said, The thing proceedeth from the Lord; we cannot speak unto thee bad or good.

Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the Lord hath spoken.

And it came to pass, that, when Abraham's servant heard their words, he worshiped the Lord, bowing himself to the earth.

And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

And the servant told Isaac all things that he had done.

And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her, and Isaac was comforted after his mother's death.

LESSON V. (CONTINUED).

ISAAC'S BLESSING TO ESAU AND JACOB.

TEXT: "Whoso diggeth a pit will fall therein, and upon him that rolleth a stone will it return."—Prov. XXVI., 27.

And Isaac and Rebekah had two sons, Esau and Jacob.

And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents.

And Isaac loved Esau, but Rebekah loved Jacob.

And Jacob sod pottage, and Esau came from the field, and he was faint.

And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint.

And Jacob said, Sell me this day thy birthright.

And Esau said, Behold, I am at the point to die, and what profit shall this birthright do to me?

And Jacob said, Promise to me this day: and he promised unto him: and he sold his birthright unto Jacob.

Then Jacob gave Esau bread and pottage of lentils. Thus Esau despised his birthright.

And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau, his eldest son, and said unto him. My son: and he said unto him, Behold, here am I.

And he said, Take now thy weapons, and hunt me some venison.

And make me savory meat, such as I love; and bring it to me, that I may eat, that my soul may bless thee before I die.

And Rebekah heard this. And Esau went to hunt for venison.

And Rebekah told her son and said to him:

Go now, to the flock, and fetch me two good kids of the goats, and I will make them savory meat for thy father, such as he loveth.

And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And Jacob said, Behold, Esau my brother is a hairy man, and I am a smooth man:

My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

And his mother said unto him, Upon me be thy

curse, my son; only obey my voice, and go and fetch me them.

And he did so. And Rebekah made savory meat, and put upon Jacob her youngest son goodly raiment of Esau.

And she put the skins of the kids upon his hands and upon the smooth of his neck.

And Jacob came unto his father and said, My father, and he said, Here am I; who art thou, my son?

And Jacob said unto his father, I am Esau, thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

And Isaac said unto his son, How is it that thou hast found it so quickly, my son?

And he said, Because the Lord thy God brought it to me.

And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

And Jacob went near unto Isaac his father; and he felt him, and said, The voice is the voice of Jacob, but the hands are the hands of Esau.

And he discerned him not, because his hands were hairy, as his brother Esau's hands, so he blessed him.

And he said, Art thou my very son Esau? And he said, I am.

And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee; and he did so.

And Isaac said unto him, Come near now, and kiss me, my son.

And he came near and kissed him: and he perceived the smell of his raiment and blessed him, and said, See, the odor around my son is as the smell of a field which the Lord hath blessed.

Therefore, God give thee of the dew, of heaven, and the fatness of the earth and plenty of corn and wine :

Let people serve thee, and nations bow down to thee : cursed be every one that curseth thee, and blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

And he also had made savory meat, and brought it unto his father. And he said, Let my father arise, and eat of his son's venison, that thy soul may bless me.

And Isaac his father said unto him, Who art thou ? And he said, I am thy son, thy firstborn, Esau.

And Isaac trembled very exceedingly and said, Who ? Where is he that hath taken venison, and brought it to me and I have eaten of it before thou camest and have blessed him ? Yea, and he shall be blessed.

And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry, and said unto his father, Bless me, even me also, O my father.

And he said, Thy brother came with subtilty and hath taken away thy blessing.

And Esau said, Is he not rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants, and with corn and wine have I sustained him: and what shall I do now for thee, my son?

And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father; and Esau lifted up his voice and wept.

And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then I will slay my brother Jacob.

And these words of Esau her eldest son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him. Arise, flee thou to Laban my brother, to Haran, and tarry with him a few days,

until thy brother's fury turn away, then I will send and fetch thee from thence: why should I be deprived also of you both in one day?

And Rebekah said to Isaac, I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life be me

And Isaac called Jacob and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Arise, go to Padan-aram, to the house of Bethuel, thy mother's father; and take thee a wife from thence of the daughters of Laban, thy mother's brother.

And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people.

And give thee the Blessing Of Abraham, to thee and to thy seed with thee; that thou mayest inherit the land whereon thou art a sojourner, which God gave unto Abraham.

And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel, the Syrian, the brother of Rebekah, Jacob and Esau's mother.

NOTES.

If Isaac had married a woman of the land in which he was living, her family would have influenced her and her children. This would have prevented Isaac from educating his children in the knowledge of the true religion.

Intermarriage always breaks up religion, usually breaks up family love, and sometimes breaks up a family. As it was, Esau's intermarriage with Hittites was a bitterness of spirit to Isaac and Rebecca. Rebecca, leaving her distant home and going to Abraham, her own uncle, naturally fell under his and Isaac's influence.

We must notice the effect of sincere prayer, as instanced in the story of Eliezar. Prayer, if sincere, is a means of obtaining God's help under all circumstances. We observe, also, that he would take no food until he had told his errand. That is, his master's business was, in his opinion, to be attended to before his own wants. He is the example of a good, faithful and conscientious servant.

Esau's selling his birthright, or his right, as eldest son, to succeed to his father's duties, showed his unworthiness to be the head of the new religion. His unfitness was announced by the Lord even before his birth.

Rebecca and Jacob both sinned in deceiving Isaac. Rebecca possibly thought that Isaac intended to give Esau the blessing of Abraham, as if to constitute him his successor as head of the family and of the new religion. She should have remembered God's announcement that Jacob was to be Esau's superior, though the younger. All that Isaac meant to give Esau was a blessing of material prosperity. The real blessing, or Bircath Abraham (Blessing Of Abraham), he consciously gave Jacob on his departure for Laban's house.

Rebecca's act brought its punishment. For Jacob had to go away to escape Esau's anger, and she never saw him again. Jacob's act brought him his punishment also, for it was twenty years before he returned home, during which time he had to work as an ordinary shepherd.

THE BLESSING OF ABRAHAM.

The blessing of Abraham is really a summing up of what we call Judaism. It includes :

1. That God is our God, and we are His people.
2. That we are to be very numerous.
3. That Palestine is our fatherland.
4. That we are to be a source of blessing to all mankind.

What these declarations mean will be gradually explained in our history.

LESSON VI.

JACOB AND LABAN.

TEXT: "Whatsoever thy hand findeth to do, do with all thy might." (Eccles. ix, 10.)

And Jacob went out from Beer-Sheba, and went toward Haran.

And he lighted upon a certain place, and tarried there all night, because the sun was set ; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep.

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it.

And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it, and to thy seed:

And thy seed shall be as the dust of the earth ; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed.

And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land : for I will not leave thee, until I have done that which I have spoken to thee.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not.

And he was afraid, and said, How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven.

Then Jacob went on his journey, and came into the land of the people of the east.

And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it ; for out of that well they watered the flocks : and a great stone was on the well's mouth.

And thither were all the flocks gathered : and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

And Jacob said unto them, Know ye Laban the son of Nahor ? and they said, We know him.

And he said unto them, Is he well ? And they said, He is well, and behold, Rachel his daughter cometh with the sheep.

And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together : water ye the sheep, and go and feed them.

And they said, We cannot until all the flocks be gathered together, and till they roll the stone from the well's mouth ; then we water the sheep.

And while he yet spake with them, Rachel came with her father's flock, for she kept them.

And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

And Jacob kissed Rachel, and lifted up his voice, and wept.

And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father.

And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. And Laban said, Shouldst thou serve me for nothing, because thou art my brother? What shall thy wages be? And he had two daughters, Leah and Rachel.

And Jacob loved Rachel, and he said, I will serve thee seven years for Rachel thy youngest daughter.

And Laban said, I would sooner give her to thee than to any other. And the seven years seemed to Jacob but a few days, for the love he had for her.

And Laban deceived him and made him take Leah for a wife. And he made Jacob promise to serve him seven years more for Rachel.

And at the end of fourteen years Jacob said unto Laban, Send me away that I may go to mine own place and to my country.

And Laban said, The Lord hath blessed me for thy sake. Appoint me thy wages and I will give it.

And Jacob said, Give me all the speckled, spotted and black among thy sheep and the spotted and speckled among the goats, and it shall be my hire. And Laban agreed.

And Jacob through his cleverness so increased that Laban changed the agreement ten times.

And an angel of God appeared unto Jacob in a dream and said, I have seen all that Laban doeth to thee, Arise, get thee out of this country, and return to the land of thy nativity.

So he fled with all that he had; and he rose and passed over the river, and set his face toward the mount Gilead.

And it was told Laban on the third day that Jacob was fled.

And he took his brethren with him, and pursued after him seven days' journey, and they overtook him in the mount Gilead.

And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount, and Laban with his brethren pitched in the mount of Gilead.

And Laban said to Jacob, What hast thou done,

that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with song, with tabret, and with harp?

And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

It is in the power of my hand to do thee hurt, but the God of thy father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

And Laban said, Why hast thou stolen my gods? And Jacob knew not that Rachel had stolen them. And he said, Whoever hath stolen thy gods let him not live.

And Laban searched and found them not.

And Jacob waxed angry and said: These twenty years I have been with thee I made good every loss, whether due to wild beasts or stolen by day or night. In the day the heat consumed me, at night the frost, and sleep fled from mine eyes.

And they made a covenant, with a stone heap to mark it. And it was called Mizpah, meaning, The Lord watch between me and thee when we are absent one from the other.

And Laban returned to his place.

NOTES.

Jacob could have remained in Syria with Laban, but he would have been merged among the natives. He knew he had to keep his family separate. We can admire the courage with which he, a young man brought up as the son of a rich father, settled down to hard work for twenty years, passing many a sleepless night and suffering the heat of the Syrian day and the cold of its frosty nights. Industry and perseverance always conquer in the end. Though he left home with nothing save a staff in his hand, he was now returning home rich.

Nor must we forget that he was returning home in order to continue the mission of his family, even though he was to do only a little towards it. He did not shrink from his duty, and say "I prefer to remain here where I have made my fortune, this is my Palestine." It was enough for him that he was an instrument of God for some wise purpose, and that God had told him he was to return.

We must notice also how God always protects His servant. He would not allow Laban to hurt Jacob.

LESSON VI. (CONTINUED).

JACOB'S NIGHT-STRUGGLE. HIS MEETING WITH ESAU.

TEXT: "I sought the Lord and he heard me, and He delivered me from all my fears." Psalms, xxxiv., 4

[Lesson for Grade III. (Primary) Child's First Bible, Ch. v.]

And Jacob sent messengers before him to Esau, his brother, unto the land of Seir, the country of Edom.

And he commanded them, saying, Thus shall ye

Speak unto my lord Esau : Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now.

And I have oxen, and asses, flocks, and men-servants, and women-servants, and I have sent to tell my lord, that I may find grace in thy sight.

And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

Then Jacob was greatly afraid and distressed, and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands :

And said, If Esau come to the one company, and smite it, then the company which is left shall escape.

And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee,

I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant ; for with my staff I passed over this Jordan ; and now I am become two bands.

Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I fear him, lest he will come and smite me, and the mother with the children.

And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

And he sent his wives and his women-servants and sent them over the brook, and sent over all he had.

And Jacob was left alone; and there wrestled a man with him till break of day.

And when he saw that he prevailed not against him he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him.

And he said, Let me go, for day breaketh. And he said, I will not let thee go, except thou bless me.

And he said unto him, what is thy name? And he said Jacob.

And he said, thy name no more shall be called Jacob, but Israel; for as a prince thou hast power with God and with men and hast been able.

And Jacob asked him and said, Tell me, I pray thee, thy name. And he said, wherefore askest thou my name? And he blessed him there.

And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men.

And he divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

And he put the hand-maids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

And Esau ran to meet him, and embraced him, and fell on his neck, kissed him, and they wept.

And he lifted up his eyes, and saw the women and the children, and said, who are those with thee? And he said, the children which God hath graciously given thy servant.

Then the hand-maidens came near, they and their children, and they bowed themselves.

And Leah also with her children came near, and bowed themselves, and after came Joseph near and Rachel, and they bowed themselves.

And he said: What meanest thou by all this drove which I met? And he said: These are to find grace in the sight of my lord.

And Esau said, I have enough, my brother; keep what thou hast unto thyself.

And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand, for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

Take, I pray thee, my blessing that is brought to me, because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

And he said, let us take our journey, and let us go, and I will go before thee.

And he said unto him, My lord knoweth that the children are tender, and the flocks and herds are with me; and if the men should overdrive them one day, all the flock will die.

Let my lord, I pray thee, pass over before his servant; and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

And Esau said, Let me now leave with thee some

of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

So Esau returned that day on his way unto Seir.

NOTES.

Jacob doubtless wished to find out whether Esau still hated him for what he had done. Hence he sent messengers, and was much frightened by their report that he was coming with four hundred men, for this seemed to mean that Esau was coming with hostile intention. Wrong-doing sometimes seems never to cease causing sorrow and trouble. Jacob's wrong in stealing his brother's blessing had caused him to endure twenty years of hard and menial work; it had given him the constant anxiety that he might never see his parents again—and as a matter of fact, his beloved mother did die before his return—and the constant sorrow that he could not be on hand to cheer their old age and attend personally to their comfort. Now he had the dread that Esau would fight him in his revenge, and naturally exterminate him or capture his family and property.

But we must note his beautiful prayer. Few people say prayers. They usually say mere words. Prayer means saying that which comes from one's own heart to God, believing and feeling that God can help us. The mistake which people make is, that they do not take their troubles and worries to God. We should remember that none of our worries are too trivial for God's notice. The result of a habit of prayer, of daily consultation with God, of what we may call confidential communications with God, will be a wonderful courage, peace and hope in our lives. We must seek God at any hour we need His aid. But we should daily commune with Him and tell Him our heart's desire. If He thinks proper, He will

graciously grant or refuse our petition. If He refuse, we may be sure it is because He knows what is best.

We cannot emphasize too strongly the efficacy of Prayer. Yet it must not be attempted merely as an experiment or as a source of personal advantage. That would be an insult to God. We must approach Him reverently. The Lord is near to all who call upon Him, to all who call upon Him sincerely. "The wish of those who reverence Him, He accomplisheth. He heareth their cry and saveth them" (Ps. cxlv., v. 18, 19).

Jacob's prayer was answered. Whatever Esau's intentions were, he met Jacob peacefully and even lovingly. Jacob, however, would not consent to Esau's remaining with him, as the latter suggested, and on reaching home, succeeded in causing Esau to settle in Edom, to the south of Palestine.

For Jacob knew that his family must be kept separate and away from influences adverse to the cultivation of the pure religion he was to teach. This separatist policy of the patriarchs has been already noticed. It is most essential for the survival of our nation and for the success of their mission of "Truth-teaching" among the peoples of the earth in whose midst they are living.

The struggle of Jacob with the strange person during the night may be regarded as symbolical of the change in Jacob's life, from being "Jacob," which means the supplanter, to being "Israel," or the one who has power with (not against) God, and proves himself able. Jacob was no longer to supplant an Esau or outwit a scheming Laban. He was henceforth to prove that he possessed power successfully to perform his mission with God's help.

His work in this direction is brilliantly illustrated by the career of Joseph, his son, to whom he taught that reverence for God which made him so good a man, and able to guide the destinies of the family at a critical time.

LESSON VII.

JOSEPH IN ADVERSITY.

TEXT : "The Lord is good unto them that wait for Him, to the soul that seeketh Him." Lamen., iii, 25.

Now Israel loved Joseph more than all his children, because he was the son of his old age ; and he made him a coat of many colors.

And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren, and they hated him yet the more.

And he said unto them, Hear, I pray you, this dream which I have dreamed.

For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his works.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and behold, the sun and the moon and the eleven stars made obeisance to me.

And he told it to his father and to his brethren, and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy

mother and thy brethren indeed come to bow down ourselves to thee to the earth ?

And his brethren envied him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem.

And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him here am I.

And he said to him, Go, I pray thee, see whether it will be well with thy brethren, and well with the flocks, and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and behold, he was wandering in the field and the man asked him, saying, What seekest thou ?

And he said, I seek my brethren, tell me I pray thee, where they feed their flocks.

And the man said, They are departed hence, for I heard them say, let us go to Dothan.

And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

And they said one to another, Behold, this dreamer cometh.

Come now, therefore, and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him; and we shall see what will become of his dreams.

And Reuben heard it, and said unto them, Shed no blood, but cast him into this pit that is in the wilderness and lay no hand upon him,—that he might save him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat of many colors that was on him.

And they took him and cast him into a pit, and the pit was empty, there was no water in it.

And they sat down to eat their bread, and they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead with their camels bearing spices and balm and myrrh, going to carry it down to Egypt.

And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh: and his brethren were content.

Then there passed by Midianite merchantmen and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver, and they brought Joseph into Egypt.

And Reuben returned unto the pit, and, behold, Joseph was not in the pit; and he rent his clothes.

And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.

And they sent the coat of many colors, and they brought it to their father and said, This have we found, know now whether it be thy son's coat or no.

And he knew it, and said, It is my son's coat, an evil beast hath devoured him; Joseph is without doubt rent in pieces.

And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

And all his sons and all his daughters rose up to comfort him; but he refused to be comforted, and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's and captain of the guard.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him.

And his master saw that the Lord was with him.

And Joseph found grace in his sight, and he served him, and he made him overseer over his house, and all that he had he put into his hand. But the master's wife falsely accused him to her husband.

And Joseph's master took him and put him into the prison, a place where the king's prisoners were bound, and he was there in the prison.

But the Lord was with Joseph, and shewed him mercy and gave him favor in the sight of the keeper of the prison.

And it came to pass after these things, that the king of Egypt, Pharaoh, was wroth against two of

his officers, against the chief of the butlers, and against the chief of his bakers.

And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

And the captain of the guard charged Joseph with them and he attended them.

And they dreamed a dream, each man his dream in one night.

And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

And he asked, Wherefore look ye so sadly to-day?

And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said, Do not interpretations belong to God? tell me them, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold a vine was before me,

And in the vine were three branches, and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

And Pharaoh's cup was in my hand, and I took the grapes, and pressed them into Pharaoh's cup and I gave the cup into Pharaoh's hand.

And Joseph said unto him, This is the interpretation of it; The three branches are three days.

Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh and bring me out of this house.

For indeed I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon.

When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head.

And in the uppermost basket there was of all manner of bakemeats for Pharaoh, and the birds did eat them out of the basket upon my head.

And Joseph answered and said, This is the interpretation thereof: The three baskets are three days.

Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

And it came to pass on the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants.

And he restored the chief butler unto his butler-ship again; and he gave the cup into Pharaoh's hand.

But he hanged the chief baker, as Joseph had interpreted them.

Yet did not the chief butler remember Joseph, but forgot him.

NOTES.

The expression "Son of his old Age," means he (Joseph) used to attend to the wants of his aged father.

Undoubtedly Jacob's favoritism and Joseph's taking home tales, caused the hatred of the brothers for the latter. But they should not have allowed their hatred to grow. Our hatred unrebuked, leads into awful crimes. With them, it led them into contriving the murder of Joseph, for with the exception of Reuben, they certainly desired that he should die of starvation in the pit. As it was, they sold him, received money for his sale, and told a most awful falsehood to their aged father and caused him intense grief. Joseph, however, by his diligence, good character, and evident truthfulness, gained the confidence of his master, until Potiphar was misled by his wife. But even in prison he gained the confidence of his keeper.

We must notice his religious feeling. He never forgot God, as his answer to the butler and baker showed.

As for the butler forgetting Joseph,—how often we forget those who have benefited us when we are out of our trouble.

LESSON VIII.

JOSEPH BEFORE PHARAOH.

TEXT: "Cast thy bread upon the waters; for thou shalt find it after many days." Eccles. xi, 1.

[Lesson for lowest Grade. Child's First Bible, Ch. vi.]

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

And, behold, there came out of the river seven well favored kine and fat fleshed, and they fed in a meadow.


And, behold, seven other kine came up after them out of the river, ill-favored and lean fleshed, and stood by the other kine upon the brink of the river.

And the ill-favored and lean fleshed kine did eat up the seven well favored and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank and good.

And, behold, seven thin ears and blasted with the east winds sprang up after them.

And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt and all the wise men thereof: and Pharaoh told  his dreams; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day.

Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker.

And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

And there was there with us a young man, a He-

brew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream did he interpret.

And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent, and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh saying, It is not in me, God shall give Pharaoh an answer of peace.

And Pharaoh told unto Joseph his dream.

And Joseph said, The seven good kine are seven years; and the seven good ears are seven years, the dream is one.

And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

This is the thing which I have spoken unto Pharaoh. What God is about to do he shewed unto Pharaoh.

Behold, there come seven years of great plenty throughout all the land of Egypt.

And there shall arise after them seven years of fam-

ine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land.

And plenty shall not be known in the land by reason of that famine following: for it shall be very grievous.

And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years.

And let him gather all the food of those good years that come, and lay up corn under the hand of Pharaoh and let them keep food in the cities.

And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt: that the land perish not through the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the spirit of God is?

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art.

Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen; and put a gold chain about his neck.

And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: And he made him ruler of all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

And Pharaoh called Joseph's name Zaphnath-Paaneah; and he gave him to wife Asenath, the daughter of Potiphera, priest of On. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh, king of Egypt, And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And in the seven plenteous years the earth brought forth by handfuls.

And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

And Joseph gathered corn as the sand of the sea, very much, until he left numbering: for it was without number.

And unto Joseph were born two sons, before the years of famine came, which Asenath the daughter of Potiphera priest of On bore unto him.

And Joseph called the name of the first born Menasseh: For God, said he, hath made me forget all my toil, and all my father's house.

And the name of the second called he Ephraim, for God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the land of Egypt, were ended.

And the seven years of death began to come, according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread.

And when all the land of Egypt was famished, the people cried to Pharaoh for bread, and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you do.

And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians: and the famine waxed sore in the land of Egypt.

And all countries came into Egypt to Joseph to buy corn; because that the famine was so sore in all lands.

NOTES.

Egypt, in ancient days and in the later days when Greece and Rome were so mighty, was a great wheat-producing country. Several ears grow on one stalk.

We cannot but observe the truly religious spirit of Joseph. Called before Pharaoh suddenly, and accosted with all the splendor of the royal court, he never forgot he was a He-

brew, a witness for God. He answered Pharaoh at once that God, not he, would interpret his dream. This was very daring for him to say, for he knew that Pharaoh neither knew nor worshiped his God. It was as much as saying that his God was superior to all the gods of Egypt. Again and again Joseph speaks of God to the king in the interview.

And when he was made first after the king in rank, and was married, the names he gave to his children show that his heart was still with his God in spite of his prosperity.

The reason for the king's making him marry a priest's daughter was doubtless because the priests constituted the highest order or grade in Egyptian society. This gave Joseph at once a proper position of respect. Doubtless he had no choice himself, but had to obey the king's command and marry Asenath. Even as Esther had to go to Shushan and marry Ahasuerus when he wanted her, as we read in the story of Purim.

LESSON IX.

JOSEPH TESTING HIS BROTHERS.

TEXT: Many are the afflictions of the righteous man, but the Lord delivereth him out of them all. (Ps. xxxiv. 19.)

LESSON FOR LOWEST GRADE—Child's First Bible, Ch. VII.

Now, when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

Behold, I have heard that there is corn in Egypt; get you down thither, and buy us from thence: that we may live, and not die.

And Joseph's ten brethren went down to buy corn in Egypt.

But Benjamin, Joseph's brother, Jacob sent not with his brethren, for he said, Lest peradventure mischief befall him.

And the famine was in the land of Canaan.

And Joseph was the governor over the land of Egypt, and he it was that sold to all the people of the land, and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them, and he said unto them, Whence come ye? and they said, From the land of Canaan to buy food.

And Joseph knew his brethren, but they knew not him.

And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies: to see the nakedness of the land ye are come.

And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies.

And he said unto them, Nay, but to see the nakedness of the land ye are come.

And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan: and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies.

Hereby ye shall be proved, by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither :

Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh, surely ye are spies !

And he put them all together into ward three days.

And Joseph said unto them the third day, This do, and live, for I fear God :

If ye be true men, let one of your brethren be bound in the house of your prison : go ye; carry corn for the famine of your houses :

But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us.

And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

And they knew not that Joseph understood them; for he spake unto them by an interpreter.

And he turned himself about from them, and wept: and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

And they laded their asses with the corn, and departed thence.

And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

And he said unto his brethren, My money is restored; and, lo, it is even in my sack; and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them.

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack; and when both they and their father saw the bundle of money, they were afraid.

And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me.

And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

And he said, My son shall not go down with you, for his brother is dead, and he is left alone; if mischief befall him by the way, in the which ye go, then

shall ye bring down my gray hairs with sorrows to the grave.

And the famine was sore in the land.

And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

If thou wilt send our brother with us, we will go down and buy thee food.

But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: Could we certainly know that he would say, Bring your brother down?

And Judah said unto his father, Send the lad with me, and we will arise and go, that we may live and not die, both we, and thou, and also our little ones.

I will be surety for him; of my hand shalt thou require him. If I bring him not unto thee, and set him before thee, then let me bear the blame forever:

For except we had lingered, surely now we had returned this second time.

And their father Israel said unto them, If it must be so now, do this: take of the best fruits in the land in your vessels and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds.

And take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight.

Take also your brother, and arise, go again unto the man:

And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

And the men did as Joseph bade; and the man brought the men into Joseph's house.

And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

And they came near to the steward of Joseph's house, and they communed with him at the door of the house.

And said, O, Sir, we came indeed down at the first time to buy food :

And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight : and we have brought it again in our hand.

And other money have we brought down in our hands to buy food, we cannot tell who put our money in our sacks.

And he said, Peace be to you, fear not : your God, and the God of your father, hath given you treasure in your sacks : I had your money. And he brought Simeon out unto them.

And the man brought the men into Joseph's house, and gave them water, and they washed their feet ; and he gave their asses provender.

And they made ready the present against Joseph came at noon : for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake ? Is he yet alive ?

And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

And Joseph made haste; for he yearned for his brother: and he sought where to weep; and he entered into his chamber, and wept there.

And he washed his face, and went out, and refrained himself, and said, Set on bread.

And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews: for that is an abomination unto the Egyptians.

And they set before him, the first born according to his birthright, and the youngest according to his youth; and the men marvelled one at another.

And he took and sent shares of food unto them from before him: but Benjamin's share was five times as much as any of theirs. And they drank, and were merry with him.

NOTES.

Joseph could not welcome his brethren into Egypt until he had ascertained whether their wild natures had been tamed by the twenty years which had passed since he had been sold by them as a slave. If they were still possessed with such ungovernable tempers and were still as cruel, as unprincipled and as dishonorable as they had shown themselves in their treatment of his father and himself, they certainly would not be long in Egypt without compromising him in some way, or

doing something which would bring discredit upon him as governor of Egypt. He owed faithful duty to his adopted country. Like all true Hebrews, where duty to one's country clashes with family duty or with personal affections, he sacrificed the latter to the former.

By his abstaining from making himself known to them and putting them to various tests, he knew he would discover the truth. He was soon rewarded, for almost immediately he heard them reproaching each other for their cruelty to him!

Possibly his insisting upon Benjamin being brought down to him was to keep him in Egypt if he discovered that they were treating him in the same unbrotherly way that he had experienced.

Let us also remark how frequently he and his brothers mentioned God in their conversation, showing the home-training of Jacob. God for them was an intimate word, full of meaning in their daily life and in their daily doings

LESSON X.

JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN.

TEXT: O consider and see that the Lord is good; blessed is the man that trusteth in Him. (Ps. xxxiv. 8.)

And Joseph commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

And put my silver cup in the sack's mouth of the youngest, and his corn money. And he did so.

And at dawn the men were sent away.

And when they were not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them say, Wherefore have ye rewarded evil for good?

Is not this it in which my lord drinketh?

And he overtook them, and he spake unto them these same words

And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do this.

Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan, how then should we steal out of thy lord's house silver or gold?

With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant, and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his sack.

And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass and returned to the city, even to Joseph's house, for he was yet there; and they fell before him on the ground

And Joseph said unto them, What deed is this that ye have done?

And Judah said, What shall we say unto my lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold we are my lord's servants, both we, and he also with whom the cup is found.

And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

My lord asked his servants, saying, Have ye a father, or a brother?

And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother and his father loveth him.

And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

And we said unto my lord, The lad cannot leave his father; for if he should leave his father, his father would die.

And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

And it came to pass, when we came up unto thy servant, my father, we told him the words of my lord.

And our father said, Go again, and buy us a little food.

And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

And thy servant my father said unto us, Ye know that my wife bare me two sons.

And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since.

And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

Now, therefore, when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life.

It shall come to pass, when he seeth that the lad is not with us, that he will die, and thy servant shall bring down the gray hairs of thy servant our father with sorrow to the grave.

For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord, and let the lad go up with his brethren.

For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Then Joseph could not refrain himself before all

them that stood by him, and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you, and they came near; and he said: I am Joseph your brother, whom ye sold into Egypt.

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life.

For these two years hath the famine been in the land, and yet there are five years in the which there shall neither be earing nor harvest.

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

So now it was not you that sent me hither, but God, and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Haste ye and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt, come down unto me, tarry not.

And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast.

And there will I nourish thee, for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

Moreover, he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come, and it pleased Pharaoh well, and his servants.

And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan.

And take your father and your households, and come unto me and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

Now thou art commanded, this do ye, take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

Also regard not your stuff, for the good of all the land of Egypt is yours.

And Joseph gave them wagons and provisions for the journey according to the command of Pharaoh.

To all of them he gave each man changes of raiment, but to Benjamin he gave three hundred pieces of silver and five changes of raiment.

And to his father he sent after this manner: ten

asses laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

And they told him all the words of Joseph, which he had said unto them, and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.

And he said, It is enough, Joseph my son is yet alive; I will go and see him before I die.

And Jacob and all his family went down to Egypt. And Joseph went to meet him. And he fell on his neck and wept a good while. And Jacob said, Now let me die, since I have seen thy face, that thou art yet alive.

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee

The land of Egypt is before thee; in the best of the

land make thy father and brethren to dwell, in the land of Goshen let them dwell, and if thou knowest any men of activity among them, then make them rulers over my cattle.

And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh.

And Pharaoh said unto Jacob, How old art thou?

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years, few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

And Jacob blessed Pharaoh, and went out from before Pharaoh.

And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Raamses, as Pharaoh had commanded.

And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

And there was no bread in all the land, for the famine was very sore, so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine.

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house, and afterwards their

cattle and fields. And he supported them and gave them seed.

And Jacob lived in the land of Egypt seventeen years, so the whole age of Jacob was a hundred and forty and seven years.

And the time drew nigh that Israel must die, and he called his son Joseph, and said unto him, Bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place. And he said: I will do as thou hast said.

And Joseph brought to him his two sons Menasseh and Ephraim. And Jacob could not see them clearly for his eyes were dim with age. And Joseph brought them near and he kissed them. And he said, Lo, I did not think to see thy face, and behold, God has allowed me to see thy children.

And Joseph held them Menasseh toward Jacob's right hand and Ephraim to his left. But Jacob put his right hand on Ephraim and his left on Menasseh. And he blessed Joseph and said, May the God before whom my fathers Abraham and Isaac walked, who has sustained me all my life, He who saved me from all evil, bless these lads; and let my name and the name of my fathers, Abraham and Isaac, be named upon them. May they grow to a multitude in the midst of the earth. And Joseph tried to change his father's hands, but Jacob said, I know, I know, but the younger brother shall be the greater.

And he blessed them that day, saying: In thee shall Israel bless, saying, May God make thee as Ephraim and as Menasseh.

And he mentioned Ephraim before Menasseh.

And Jacob said to his sons, Gather that I may tell you what will happen to you in the latter days.

And he told them. And when he had made an end he died. And Joseph fell upon his father's face and wept and kissed him.

And Joseph commanded the physicians to embalm him, and Pharaoh gave him permission to leave Egypt to bury him.

And the sons of Jacob carried him into the land of Canaan, and buried him in the cave of Machpelah.

NOTES.

The character of Joseph is much to be admired. Although he had to test his brothers, he forgave them completely when he found they were worthy.

We must notice that Pharaoh invited the father and brothers to Egypt.

We now find the Hebrews in Egypt destined to grow there into a people, forced to keep separate from the Egyptians by reason of the Egyptian caste system. This divided the nations into classes, each looking with contempt upon the class beneath it.

The book of Genesis, which we have now concluded, prepares us for the appearance of the Hebrews as a nation, ready to receive a further development of the Abrahamic blessing, and accordingly to proclaim that our God is the true

God. We shall find first, That the idea of God given to them to present to the world is a Being who is Love, Justice and Purity; second, That they were to protest against any other conception of God; thirdly, That they were to keep separate from any contaminating religious influences.

LESSON XI.

THE HEBREWS IN EGYPT.

THIRD GRADE, Child's First Bible, chapter VIII.

TEXT: The Lord is near to all who call upon Him, to all who call upon Him in truth. Ps., clv., 18.

Now there arose up a new king over Egypt, which knew not Joseph.

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

But the more they afflicted them, the more they multiplied and increased. And they were grieved because of the children of Israel.

And the Egyptians made the children of Israel to serve with rigor.

And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigor.

And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

And there went a man of the house of Levi, and took to wife a daughter of Levi.

And the woman had a son; and when she saw him that he was a goodly child, she hid him three months.

And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.

And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river: and her maidens walked along by the river's side, and when she saw the ark among the flags, she sent her maid to fetch it.

And when she had opened it, she saw the child; and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

And Pharaoh's daughter said unto her, Take this child away, and nurse it for me and I will give thee thy wages.

And the woman took the child and nursed it.

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses; and she said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren.

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand.

And when he went out the second day, behold two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou didst kill the Egyptian?

And Moses feared, and said, Surely this thing is known.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from Pharaoh and dwelt in the land of Midiau, and he sat down by a well.

Now the priest of Midiau had seven daughters and they came and drew water, and filled the troughs to water their father's flock.

And the shepherds came and drove them away, but Moses stood up and helped them and watered their flock.

And when they came to Reuel their father, he said, How is it that ye are come so soon to-day? And they said, An Egyptian delivered us out the hand of the shepherds, and also drew water enough for us, and watered the flock.

And he said unto his daughters, And where is he? Why is it that ye have left the man; call him that he may eat bread.

And Moses was content to dwell with the man, and he gave Moses Zipporah his daughter.

And she bare him a son, and he called his name Gershom; for he said, I have been a stranger in a strange land.

And it came to pass in process of time, that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

And God heard their groaning, and God remembered His covenant with Abraham, with Isaac and with Jacob.

THE CALL OF MOSES.

Now Moses kept the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the back of the desert, and came to the mountain of God, even to Horeb.

And the Angel of the Lord appeared unto him in a

flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire and the bush was not consumed.

And Moses said, I will now turn aside and see this great sight why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush and said, Moses. Moses, And he said, Here am I.

And He said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.

Moreover He said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look toward God.

And the Lord said I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters: for I know their sorrow.

And I am come down to deliver them out of the hand of the Egyptian and to bring them up and out of that land unto a good and wide land, into a land flowing with milk and honey: into the place of the Canaanites and the Hittites, and the Amorites and the Perizzites and the Hivites and the Jebusites. Now therefore behold the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

Come now thou, therefore, and I will send thee unto

Pharaoh that thou mayest bring forth my people, the children of Israel, out of Egypt.

And Moses said unto God, Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

And He said, Certainly I will be with thee, and this shall be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold when I come unto the children of Israel and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them?

And God said unto Moses, I am that I am. And He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is My name forever and this is My memorial unto all generations.

Go and gather the elders of Israel together and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me saying, I have surely visited you, and seen that which is done to you in Egypt.

And they shall hearken to thy voice: and thou

shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us.

And now let us go (we beseech thee) three days' journey into the wilderness, that we may sacrifice to the Lord our God.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

And I will stretch out my hand and smite Egypt with all My wonders which I will do in the midst thereof, and after that he will let you go.

And I will give this people favor in the sight of the Egyptians; and it shall come to pass that when ye go, ye shall not go empty.

But every woman shall demand of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment : and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians.

And Moses answered and said, But behold they will not believe me, nor hearken unto my voice, for they will say, The Lord hath not appeared unto thee.

And the Lord said unto him, What is that in thine hand? And he said, A rod.

And He said, Cast it on the ground, and he cast it on the ground and it became a serpent, and Moses fled from before it.

And the Lord said unto Moses, Put forth thine hand and take it by the tail, and he put forth his hand and caught it, and it became a rod in his hand.

And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom, and when he took it out, behold, his hand was leprous as snow.

And He said, Put thine hand into thy bosom again. And he put his hand into his bosom, and plucked it out of his bosom, and, behold, it was turned again as his other flesh.

And it shall come to pass if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

And it shall come to pass if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land, and the water which thou takest out of the river shall become blood upon the dry land.

And the Lord said unto Moses. When thou goest to return into Egypt; see that thou do all these wonders before Pharaoh which I have put in thine hand; but I may harden his heart, should he not let the people go.

And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My first-born.

And I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.

And Moses and Aaron went and gathered together all the elders of the children of Israel.

And Aaron spake all the words which the Lord

had spoken unto Moses, and did the signs in the sight of the people.

And the people believed, and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshiped.

NOTES.

Pharaoh was the general title of all the kings of Egypt.

The tribe of Levi, according to tradition, kept alive the hopes of the Hebrews, and retained the religious lessons of Abraham, Isaac and Jacob more than the other tribes did. Moses doubtless learned these through his mother, who had him in charge at first, and naturally would be always able to see him for years afterwards. This accounts for his sympathies being with the Hebrews, and even throwing up a most promising career which was open to him as the adopted son of the king's daughter.

Moses was forty years in Midian, with ample opportunity as a shepherd to meditate upon his people's past, present and future; upon the purpose of God concerning them, as revealed to the patriarchs, and concerning mankind; and, above all, upon His nature and how much of it could a mortal man understand. He thus prepared his mind for the reception of Divine Light, or spiritual messages, which we call Revelation. And he was the more fitted for it by reason of purity of character, without which no such message can reach the mind of a human being.

LESSON XII.

MOSES BEFORE PHARAOH.

TEXT: Pride goeth before destruction, and a haughty spirit before a fall. (Prov. xvi., 18.)

THIRD GRADE, Child's First Bible, chapter IX.

And afterwards Moses and Aaron went in and told Pharaoh, Thus saith the Lord God of Israel, Let My people go that they may hold a feast unto Me in the wilderness.

And Pharaoh said, Who is the Lord that I should obey His voice, and let Israel go? I know not the Lord, neither will I let Israel go.

And they said, The God of the Hebrew hath met with us, let us go, we pray thee, three days' journey into the desert and sacrifice unto the Lord.

And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works, get you unto your burdens.

And to the task-masters he said, Ye shall no more give the people straw to make brick, as heretofore, let them go and gather straw for themselves.

And the tale of bricks which they did make heretofore ye shall lay upon them, ye shall not diminish aught thereof, for they be idle, therefore they cry saying, Let us go and sacrifice unto God.

So the people were scattered abroad, throughout the land of Egypt, to gather stubble instead of straw.

And the taskmasters hasted them saying, Fulfil your works, your daily tasks as when there was straw.

And Moses was fourscore years old, and Aaron fourscore and three years old when they spake unto Pharaoh.

And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers and upon their ponds, and upon all their pools of water, that they may become blood throughout all the land of Egypt, both in vessels of wood and vessels of stone.

And Moses and Aaron did so, as the Lord had commanded, and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh and in the sight of his servants, and all the waters that were in the river were turned into blood.

And the magicians did so with their enchantments, and Pharaoh's heart was hardened, neither did he hearken unto them as the Lord had said.

And Pharaoh turned, and went into his house, neither did he set his heart to this also.

And all the Egyptians digged round about the river for water to drink, for they could not drink of the water of the river.

And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers and over the ponds, and cause frogs to come up upon the land of Egypt.

And Aaron stretched out his hand over the waters of Egypt and the frogs came up, and covered the land of Egypt.

And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord that He may take away the frogs from me, and from my people, and I will let the people go, that they may do sacrifice unto the Lord.

And Moses said unto Pharaoh, Glory over me, when shall I entreat for thee and for thy servants, and for thy people, to destroy the frogs from thee and from thy houses, that they may remain in the river only?

And he said, To-morrow. And he said, Be it according to thy word, that thou mayest know that there is none like unto the Lord our God.

And the frogs shall depart from thee and from thy houses and from thy servants, and from thy people; they shall remain in the river only.

And the Lord did according to the word of Moses, and the frogs died out of the houses, out of the villages, and out of the fields.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as the Lord had said.

And the Lord said unto Moses, say unto Aaron, Stretch out thy rod and smite the dust of the land, that it may become vermin throughout all the land of Egypt. And they did so.

Then the magicians said unto Pharaoh, This is the finger of God, and Pharaoh's heart was hardened and he hearkened not unto them as the Lord had said.

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh (lo, he cometh forth to the water) and say unto him, thus saith the Lord, Let my people go that they may serve me. Else if thou wilt not let my people go, behold I will send swarms (of flies) upon thee, and upon thy servants, and upon thy people, and into thy houses, and the houses of the Egyptians shall be full of the swarms, and also the ground whereon they are.

And I will sever in that day the land of Goshen, in which my people dwell, and no swarms shall be there, to the end thou mayest know, that I am the Lord, in the midst of the earth. And I will put a division between my people and thy people. To-morrow shall this sign be.

And the Lord did so. And there came a grievous swarm (of flies) into the house of Pharaoh and into his servants' houses, and into all the land of Egypt. And the land was corrupted by reason of the swarm.

And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

And Moses said, It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to the Lord our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes and will they not stone us?

We will go three days' journey into the wilderness, and sacrifice to the Lord as He shall command us.

And Pharaoh said, I will let you go, that you may sacrifice to the Lord your God in the wilderness, only ye shall not go very far away: entreat for me.

And Moses said, Behold I go out from thee, and I will entreat the Lord that the swarms may depart from Pharaoh, and from his servants, and from his people to-morrow, but let not Pharaoh deal deceitfully any more, in not letting the people go to sacrifice to the Lord.

And Moses went out from Pharaoh, and entreated the Lord. And the Lord did according to the word of Moses, and he removed the swarms of flies from Pharaoh, and from his servants, and from his people: there remained not one.

And Pharaoh hardened his heart at this time also, neither would he let the people go.

Then the Lord said unto Moses, go in unto Pharaoh and tell him, Thus saith the Lord God of the Hebrews, Let my people go that they may serve me.

For, if thou refuse to let them go, and wilt hold them still, behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses and upon the asses, upon the camels, and upon the oxen, and upon the sheep: there shall be a very grievous murrain.

And the Lord shall sever between the cattle of Israel and the cattle of Egypt, and there shall nothing die of all that is the children's of Israel.

And the Lord appointed a set time, saying, To-morrow the Lord shall do this thing in the land.

And the Lord did that thing on the morrow and all the cattle of Egypt died, but of the cattle of the children of Israel died not one.

And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead, and the heart of Pharaoh was hardened, and he did not let the people go.

NOTES.

It will be remembered that the Divine instructions to Moses at the moment of entering Egypt to demand from Pharaoh the freedom of the Hebrews, announced that Israel was the son of God, even His first-born.

This implies that all other nations are also God's children. In fact, Moses subsequently calls Him "God of the spirits of all mankind," and our prophets speak of Him as "God of all the earth," whose house is to be "a House of Prayer for all peoples," "the Father of all."

Let it be remembered also that the Egyptians were exterminating the Hebrews by the cruel law commanding that all males should be cast in the Nile. God, therefore, commanded Moses to tell Pharaoh that He would slay the first born of Egypt unless they freed His first-born, Israel. Justice demanded this, and God is Just.

LESSON XII.—(*Continued.*)

TEXT: For sovereignty is the Lord's, and He is Ruler over nations. (Ps. xxii. 28)

And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards heaven in the sight of Pharaoh.

And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains

upon man and upon beast, throughout all the land of Egypt.

And they took ashes of the furnace and stood before Pharaoh, and Moses sprinkled it up toward Heaven, and it became a boil, breaking forth with blains upon man and upon beast.

And the magicians could not stand before Moses, because of the boils, for the boil was upon the magicians and upon all the Egyptians.

And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, as the Lord had spoken unto Moses.

And the Lord said unto Moses, Stretch forth thine hand towards Heaven that there may be hail in all the land of Egypt, upon man and upon beast, and upon every herb of the field throughout the land of Egypt.

And Moses stretched forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran along the ground, and the Lord rained hail upon the land of Egypt.

So there was hail, and fire mingled with the fire, very grievous, such as there was none like it in all the land of Egypt, since it became a nation.

All the hail smote throughout all the land of Egypt all that was in the field both man and beast, and the hail smote every herb of the field, and brake every tree of the field.

Only in the land of Goshen, where the children of Israel were, there was no hail.

And Pharaoh sent and called for Moses and Aaron, and said unto them, I have sinned this time, the Lord is Righteous, and I and my people are wicked. Entreat the Lord, for it is enough, that there be no more mighty thunderings and hail, and I will let you go, and ye shall stay here no longer.

And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord, and the thunder shall cease, neither shall there be any more hail, that thou mayest know how that the earth is the Lord's. But as for thee and thy servants, I know that ye will not yet fear the Lord God. And Moses did so. And when Pharaoh saw that the rain and the thunder and the hail ceased, he continued to sin, he hardened his heart, he and his servants.

And Moses and Aaron came in unto Pharaoh and said unto him, Thus saith the Lord God of the Hebrews, How long will thou refuse to humble thyself before Me? Let My people go, that they may serve Me; else if thou refuse to let My people go, behold to-morrow I will bring the locusts into thy coasts.

And they shall cover the face of the earth, that one cannot be able to see the earth, and they shall eat the residue of that which is escaped which remaineth to you from the hail, and shall eat every tree which groweth for you out of the field.

And Pharaoh's servants said to him, Let the men go.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they

may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day and all that night: and when it was morning, the east wind brought the locusts.

And the locusts went up over all the land of Egypt and rested in all the coasts of Egypt, very grievous were they, before them there were no such locusts as they, neither after them shall be such.

For they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees which the hail had left, and there remained not any green thing in the trees or in the herbs of the field, through all the land of Egypt.

And Pharaoh called for Moses and Aaron in haste and said, I have sinned. Forgive me only this time and entreat your God that He may take away this affliction. And Moses did so. And the Lord turned a very strong west wind which took up the locusts and drove them towards the Red sea. But Pharaoh's heart was hardened, and he did not let the people go.

And the Lord said unto Moses. Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

And Moses stretched forth his hand toward heaven, and there was a thick darkness in all the land of Egypt three days.

They saw not one another, neither rose any man

from his place for three days, but the children of Israel had light in their dwellings.

And Pharaoh called to Moses, Go serve the Lord, but leave your cattle; take your children also.

And Moses said, Do thou also give us to sacrifice. Our cattle must all go with us, for thereof we must take to sacrifice.

But the Lord hardened Pharaoh's heart; he would not let them go and he forbade Moses entering his presence again.

And Moses said, Thus saith the Lord, About midnight, I will go out into the midst of Egypt.

And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even unto the first-born of the maid servant that is behind the mill, and all the first-born of beasts.

And there shall be a great cry throughout all the land of Egypt such as there was none like it, nor shall be like it anymore.

But against any of the children of Israel, shall not a dog move his tongue, against man or beast, that ye may know how that the Lord doth put a difference between Egypt and Israel.

And all these thy servants shall come down unto me, and bow down unto me saying, Get thee out, and all the people that follow thee, and after that I will go.

And he went out from Pharaoh in a great anger.

Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you a lamb according to your families, and kill the passover.

And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel, and the two side posts, with the blood that is in the basin, and none of you shall go out at the door of his house, until the morning.

For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel and on the two side posts, the Lord will pass over door, and will not suffer the destroyer to come into your houses to smite you.

And ye shall observe this thing for an ordinance, to thee, and to thy sons forever.

And it shall come to pass, when ye be come to the land which the Lord will give you according as He hath promised, that you shall keep this service.

And it shall come to pass, when your children shall say unto you, What mean ye by this service?

That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, who sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle.

And Pharaoh rose up in the night, he and all his servants, and all the Egyptians and there was a great

cry in Egypt, for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said, Rise up and get you both from among my people, both ye, and the children of Israel, and go serve the Lord as ye have said.

Also take your flocks and your herds as ye have said, and be gone, and bless me also.

And the Egyptians were urgent upon the people, that they might send them out of the land in haste, for they said, We be all dead men.

And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders.

And the children of Israel did according to the word of Moses, and they demanded of the Egyptians jewels of silver and jewels of gold and raiment.

And the Lord gave the people favor in the sight of the Egyptians so that they let them have such things as they required, and they spoiled the Egyptians.

And the children of Israel journeyed from Raamses to Succoth, about six hundred thousand on foot, that were men, besides children. And a mixed multitude went up also with them, and flocks and herds, even very much cattle.

And they baked unleavened cakes of the dough which they brought out of Egypt, for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

Now the sojourning of the children of Israel who dwell in Egypt, was four hundred and thirty years.

And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt, this is that night of the Lord to be observed of all the children of Israel in their generations.

NOTES.

This death of the first-born was the first plague threatened, but the last inflicted. For God always tempers justice with mercy. Love demands this and God is Love. He therefore sent nine other punishments or plagues to induce Pharaoh to free the Hebrews and so render it unnecessary to destroy the first-born. These nine were of gradually increasing severity. The first, the waters of the Nile changed to blood, was simply a source of inconvenience. The next three plagues prevented worship. For we learn from ancient classic writers that the priests could not perform their duties with any uncleanness around or on them. The fifth (murrain or death of the animals), like the seventh and eighth (storm and locusts), meant loss to the country the sixth (boils and blains) was bodily suffering; the ninth, (darkness for three days) was mental suffering. All this while, human life had not been touched. At last when nine had been inflicted and Pharaoh remained obstinate, the tenth was sent.

All these plagues, however, had a deeper purpose yet. They were specially directed against all of Egypt's false gods.

The Egyptians held the Nile as sacred. It was turned into blood. They revered certain fishes. The fish all died. They worshiped frogs. Frogs became a pest. The priests might not worship when infested with vermin. Thus all worship was stopped, and it was thus proved that Egypt's gods could not help themselves. That they could not save themselves nor the country of their worshipers, nor the worshipers, was proved by the remaining plagues. Even their god of life, Osiris, was proved false, for he could not save the first-born. Hence the Bible states that God executed judgments on all the gods of Egypt.

Concerning the expression, the hardening of Pharaoh's heart, it must be remarked that Pharaoh appears to have thought that God could not or would not fulfill His original threat of slaying Egypt's first-born.

If a child believes his father is not in earnest when he threatens a punishment and does not inflict it and forgives him over and over again just for the asking, the father's clemency helps to make the child obstinate. The father may thus be called the cause of the child's hardening his heart. It is in this sense that we must understand the phrase "God hardened Pharaoh's heart." It was God's clemency and constant forgiveness which hardened Pharaoh's heart.

LESSON XIII.

THE DEPARTURE FROM EGYPT.

TEXT: Trust in Him at all times, ye people; pour out your heart before Him, God is a refuge for us. (Ps. lxii. 8).

LESSON FOR GRADE III.—Child's First Bible, Ch. XI.

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of

the land of the Philistines, although that was near, for He said, Lest peradventure the people repent when they see war, and they return to Egypt.

But God led the people about through the way of the wilderness of the Red Sea, and the children of Israel went up armored out of the land of Egypt. And Moses took the bones of Joseph with him, for he had straitly sworn the children of Israel, saying, God will surely visit you, and ye shall carry up my bones hence with you.

And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

And the Lord went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light, to go by day and night.

He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

And the Lord spake unto Moses, saying :

Speak unto the children of Israel that they turn and encamp before Pi-hahiroth, between Migdol and the sea over against Baal-zephon; opposite it shall ye encamp by the sea.

For Pharaoh will say of the children of Israel, They are entangled in the land; the wilderness hath shut them in.

And I will harden Pharaoh's heart, and he shall follow after them, and I will be honored through Pharaoh and through all his host, that the Egyptians may know that I am the Lord. And they did so.

And it was told the king of Egypt that the people

had fled; and the heart of Pharaoh, and of his servants, was turned against the people, and they said, What is this we have done, that we have let Israel go from serving us !

And he made ready his chariot, and took his people with him.

And he took six hundred chosen chariots, and all the chariots of Egypt, and the captains (see note) over every one of them.

But the Egyptians pursued after them, all the horses and chariots of Pharaoh and his horsemen and his army, and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon.

And Pharaoh drew nigh and the children of Israel lifted up their eyes, and behold Egypt was marching after them, and they were sore afraid, and they cried out unto the Lord.

And they said unto Moses, Was it because there were no graves in Egypt that thou hast taken us to die in the wilderness? What is this thou hast done to us to take us forth out of Egypt?

Is this not the word which we did tell thee in Egypt, saying, Let us alone that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day, for the Egyptians whom ye have seen to-day ye shall see them again no more forever.

The Lord shall fight for you, but ye shall hold your peace.

And the Lord said unto Moses, Wherefore criest thou unto Me? Speak unto the children of Israel that they go forward.

But lift thou up thy rod and stretch out thine hand over the sea and divide it, and the children of Israel shall go on dry ground through the midst of the sea.

And the angel which went before the camp of Israel removed and went behind them, and the pillar of the cloud went from before them, and stood behind them.

And it went between the camp of the Egyptians and the camp of Israel, and it was a cloud, and darkness, but it illumined the night, and one came not near the other all the night.

And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

And the children of Israel went into the midst of the sea, upon the dry ground, and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

And it came to pass that in the morning watch, the Lord looked unto the hosts of the Egyptians through the pillar of fire and of the cloud, and confused the host of the Egyptians, and took off their chariot wheels, and they drave them heavily, so that Egypt said, Let me flee from the face of Israel, for the Lord fighteth for them against Egypt.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and upon their horsemen.

And Moses stretched forth his hand over the sea, and the sea returned to its strength towards morning, and the Egyptians fled from meeting it; and the Lord overthrew the Egyptians in the midst of the sea.

And the waters returned and covered the chariots and the horsemen of all the host of Pharaoh, that came into the sea after them: there remained not so much as one of them.

But the children of Israel went upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand and on their left.

Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore.

And Israel saw that great work which the Lord did upon the Egyptians, and the people revered the Lord, and believed in the Lord and in His servant Moses.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously, the horse and his rider hath he thrown into the sea.

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went after her, with timbrels and with dances.

And Miriam answered them, Sing ye to the Lord,

for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea.

So Moses made Israel journey from the Red Sea, and they went out into the wilderness of Shur, and they went three days in the wilderness and found no water.

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter, therefore the name of it was called Marah.

And the people murmured against Moses, saying, What shall we drink?

And he cried unto the Lord, and the Lord shewed him wood, and he cast it into the waters, and the waters were made sweet; there he made for them a statute and an ordinance, and there he proved them.

And said, If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee.

And the children of Israel came to Elini, and there were twelve wells of water and seventy palm (groves), and they encamped by the waters. And they journeyed to the wilderness of sin. And they murmured against Moses and Aaron. And they said unto them, Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, and when we did eat bread to the full! For ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law or not.

And it shall come to pass, that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

I have heard the murmurings of the children of Israel. Speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.

And it came to pass that at even the quails came up and covered the camp, and in the morning the dew lay round about the host.

And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost upon the ground.

And when the children of Israel saw it, they said one unto another, It is manna, for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given unto you to eat.

This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons, take ye every man for them which are in his tents.

And the children of Israel did so, and gathered, some more, some less.

And Moses said, Let no man leave of it till the morning.

Notwithstanding, they hearkened not unto Moses, but some of them left it until the morning, and it bred worms and stank, and Moses was wroth with them.

And they gathered it every morning, every man according to his eating, and when the sun waxed hot, it melted.

And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man, and all the rulers of the congregation came and told Moses.

And he said unto them, This is what the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that which ye will seethe, and that which remaineth over, lay up for you to be kept until the morning.

And they laid it up till the morning as Moses bade, and it did not stink, neither was there any worm therein.

And Moses said, Eat that to-day, for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field.

Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none.

NOTES.

When the Hebrews left Egypt, they marched westward towards the Red Sea, which in Hebrew is called the Sea of Flags, in allusion to the flags or rushes growing by it.

It was easy for Pharaoh's army to overtake them: for the Hebrews could not march as rapidly with the women, children and cattle in their midst.

The captains of the chariots were probably the three men in each chariot, as the root of the Hebrew word means three. These three were one man to drive, a second man to fight, and a third to defend all three as much as possible with a large shield, so that the first and second could drive and attack more freely. The pictures on ancient Egyptian ruins amply illustrate this method of warfare.

We cannot but notice how quickly the Hebrews lost courage when they saw the Egyptians in pursuit. We must remember, however, how totally unaccustomed they were to war, and also that the less educated are always more likely to be panic-stricken. As slaves, they had never been educated up to meeting emergencies. Moses, on the other hand, was fearless, and bade the people remain silent or tranquil, for he had firm faith in God, who would fight for them.

Our traditions tell us, however, that some of the Hebrews actually wanted to face round and fight, that others wished to surrender, and yet others to try and escape by flight.

The date of the Exodus was about the year 1492 before the common era—a date easily remembered, as the departure from Spain was 1492 years after the common era began, and the same year when Columbus discovered America.

The song of Moses forms part of the ritual to-day in nearly all Jewish congregations in America, and in all, except one, in Europe, Asia, Africa and Australia.

The fact that Miriam and the women of Israel sang by themselves, separated from the men, must not be considered any reflection upon the sex. For women were regarded

always in the Bible as the equals of men, and, as we read therein, there was a queen, a woman-prophet and a woman-president (2 Kings, xi. 1-3; xxii. 14; Judges iv. 4).

LESSON XIV.

MASSAH AND MERIBAH.

TEXT: Our help is in the name of the Lord who made the heavens and the earth. (Ps. cxxiv. 8.)

LESSON FOR GRADE III.—Child's First Bible, Chapter XII.

And they journeyed from Sin to Rephidim, and there was no water for the people to drink.

Whereupon the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me, wherefore do ye tempt the Lord?

And the people thirsted there for water, and the people murmured against Moses and said, Wherefore is this, that thou hast brought us out of Egypt to kill us, and our children, and our cattle, with thirst?

And Moses said unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me.

And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel, and thy rod wherewith thou smotest the river take in thine hand and go.

Behold, I will stand before thee there upon the rock

in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink.

And Moses did so in the sight of the elders of Israel.

And he called the name of the place Massah and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not?

Then came Amalek and fought against Israel in Rephidim.

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand at the top of the hill, with the rod of God in mine hand.

So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron and Hur went up to the top of the hill.

And it came to pass, when Moses held up his hand that Israel prevailed, and when he let down his hand Amalek prevailed.

But Moses' hands were heavy, and they took a stone and put it under him, and he sat thereon, and Aaron and Hur held up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

And Joshua discomfited Amalek and his people with the edge of the sword.

THE VISIT OF JETHRO.

And Jethro the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and

for Israel his people, and that the Lord had brought Israel out of Egypt;

And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God.

And he said unto Moses, I, thy father-in-law Jethro, am come unto thee, and thy wife and her two sons with her.

And Moses went out to meet his father-in-law, and did obeisance, and kissed him, and they asked each other of their welfare, and they came into the tent.

And Moses told his father-in-law of all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them.

And Jethro rejoiced for all the good which the Lord had done for Israel, whom He had delivered out of the hand of the Egyptians.

And Jethro said, Blessed be the Lord who hath delivered you out of the hands of the Egyptians and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

Now I know that the Lord is greater than all gods; for in the thing wherein they dealt presumptuously He was above them.

And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God, and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God.

And it came to pass on the morrow that Moses sat

to judge the people, and the people stood by Moses from the morning until the evening.

And when Moses' father-in-law saw all that he did to the people he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even.

And Moses said unto his father-in-law, Because the people come unto me to inquire of God.

When they have a matter they come unto me, and I judge between one and another, and I do make them know the statutes of God and His laws.

And Moses' father-in-law said unto him, The thing thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee, for this thing is too heavy for thee, thou art not able to perform it thyself alone. Hearken now unto my voice, and I will give thee counsel, and God shall be with thee. Be thou for the people instead of God, that thou mayest bring the causes unto God.

And thou shalt teach them ordinances and laws, and shalt show them the way in which they must walk, and the work that they must do.

Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.

And let them judge the people at all seasons, and it shall be that every great matter they shall bring unto

thee, but every small matter they shall judge, so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing and God command thee so, then thou shalt be able to endure, and all this people shalt go to their place in peace.

THE GIVING OF THE TEN COMMANDMENTS.

In the third month when the children of Israel were gone out of the land of Egypt, the same day came they unto the wilderness of Sinai.

For they departed from Rephidim and were come unto the wilderness of Sinai and had pitched in the wilderness, and there Israel encamped before the mount.

And Moses went up unto God, and the Lord called unto him out of the mountain saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel.

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Now, therefore, if ye will obey my voice indeed and keep my covenant, then shall ye be a peculiar treasure unto me above all people, for all the earth is mine.

And ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel.

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

And all the people answered and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

And the Lord said unto Moses, Lo! I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever.

And Moses told the words of the people unto God.

And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes.

And be ready against the third day, for the third day, the Lord will come down in the sight of the people, upon Mount Sinai.

And thou shalt set bounds to the people round about, saying, Take heed to yourselves that ye go not into the mount or touch the border of it: whosoever toucheth the border of the mount shall be surely put to death.

There shall not a hand touch it, but he shall surely be stoned or shot through, whether it be beast or man he shall not live, when the trumpet soundeth long they shall come up to the mount.

And Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

And it came to pass on the third day in the morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled.

And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount.

And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

And the Lord came down upon Mount Sinai on the top of the mount, and the Lord called Moses up to the top of the mount, and Moses went up.

And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

And let the priests also which come near to the Lord sanctify themselves, lest the Lord break forth upon them.

And Moses said unto the Lord, The people cannot come up to Mount Sinai, for Thou chargedst us saying, Set bounds about the mount, and sanctify it.

And the Lord said unto him, Away, get thee down, and thou shalt come up, thou and Aaron with thee, but let not the priests and the people break through to come up unto the Lord, lest He break forth upon them.

So Moses went down unto the people, and God spake unto them.

And God spake all these words saying,
I am the Lord thy God, which have brought thee out

of the land of Egypt, and out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God, visiting the sins of fathers upon children, unto the third and fourth generation of them that hate Me,

And showing mercy unto thousands of them that love Me, and keep My commandments.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His name in vain.

Remember the Sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work,

But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle nor thy stranger that is within thy gates.

For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox nor his ass, nor anything that is thy neighbor's.

And all the people perceived the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed and stood afar off.

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us lest we die.

And Moses said unto the people, Fear not, for God is come to prove you and that His fear may be before your faces, that ye sin not.

And the people stood afar off, and Moses drew near unto the thick darkness where God was.

NOTES.

The inability of the Hebrews to endure any privation is frequently evident. They complained at Shur, Marah, Sin and Rephidim within two months after their departure from Egypt.

The battle of Rephidim was notable, not only because of the cowardice of Amalek, who attacked the old and infirm, the weary and weak of the Hebrews who happened to stray from the march, and not only because it is the first appear-

ance of Joshua as a leader, but because the method of fighting was most significant.

As long as Moses held his hand heavenward, invoking God's help, the Hebrews prevailed. As long as he did not—and it seemed as if he was relying on the human strength of the Hebrews—the Hebrews were beaten.

So, in all ages, our victories have only been obtained by Divine aid.

The visit of Jethro shows his loyalty to the God of the Hebrews. His advice to Moses teaches how wrong it is to overwork oneself. We must, however, notice that those chosen to help him were to be "able men," such as "reverence" God, "men of sincerity," men who "hate gain" or notoriety.

Our leaders must always be such men to enjoy our confidence and respect.

And we shall see, later, that when a council was formed, the members had to be of the "elders of Israel." For ripe age is also an essential for proper judgment.

We now come to the wonderful revelation of the ten commandments.

The Hebrews heard but a sound (Deut. iv. 12.), but to Moses the sound took the form of words.

The Ten Commandments are in accord with the three great teachings of our religion, Love, Justice and Purity. The first of the commandments, or, more properly, "articles" (or proclamations) declares who it is to whom we owe our rescue from Egypt. The bringing up out of Egypt was because God is Love. God loves us. (Deut. iv. 37, vii. 8, xxiii. 6.)

The second teaches God is Just. For idolatry, which it forbids, meant immorality, which, if continued, induces hereditary disease. Those who commit sin must suffer. Those who love Him and keep His commandments deserve His mercy.

The third forbids any unholy use of God's name, or to use religion to cloak unholy or impure purposes. God is Holy and Pure.

The fourth gives us a day, through God's loving provision for His children, for physical rest and spiritual development, as necessary for true happiness. The greater our spiritual development, the greater are the possibilities of happiness which come in our reach.

The fifth breathes loving duty, and teaches Love.

The sixth, eighth, ninth, tenth, teach Justice.

The seventh and tenth teach Purity. Even to think about sin is wrong, for, as our sages teach, "the thoughts about sin are more dangerous than the sin itself." (l'almud, Yoma.)

LESSON XV.

TEXT: God giveth to men that which is good in His sight,—wisdom, knowledge and happiness. Eccles. ii, 26.

LESSON FOR GRADE III.—Child's First Bible, Chapter XIII.

And Moses came and told the people all the words of the Lord, and all the judgments, and all the people answered with one voice, and said, All the words which the Lord hath said, will we do.

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the tribes of Israel.

And the Lord said unto Moses, Come up to Me into the mount, and be there, and I will give thee tables of

stone and a law, and commandments which I have written that thou mayest teach them.

And Moses rose up, and his minister Joshua, and Moses went up into the mount of God.

And he said unto the elders, Tarry ye here for us, until we come again unto you, and behold Aaron and Hur are with you, if any man have any matter to do, let them come unto them.

And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days, and the seventh day, He called unto Moses out of the midst of the cloud.

And the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel.

And Moses went into the midst of the cloud, and gat him up into the mount, and Moses was in the mount forty days, and forty nights.

THE TABERNACLE.

And the Lord said unto Moses, Speak unto the children of Israel that they bring Me an offering; from everyone who giveth willingly, ye shall take My offering.

And let them make Me a sanctuary, that I may dwell among them.

Then wrought Bezaleel and Aholiab and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded.

And Moses called Bezaleel and Aholiab and every

wise-hearted man, in whose heart the Lord had put wisdom, even everyone whose heart stirred him up to come unto the work to do it.

And they received of Moses all the offerings which the children of Israel had brought for the work of the service of the sanctuary to make it withal. And they brought yet unto him free offerings every morning.

And all the wise men that wrought all the work of the sanctuary, came every man from the work which they made.

And they spake unto Moses saying, The people bring much more than enough for the service of the work which the Lord commanded to make.

And Moses gave commandment, and they caused it to be proclaimed throughout the camp saying, Let neither man nor woman make any more work for the offerings of the sanctuary. So the people were restrained from bringing.

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

And he reared up the court round about the tabernacle and all the furnishings and set up the hanging of the court gate: so Moses finished the work.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

And Moses was not able to enter into the tent of the congregation. And the glory of the Lord filled the tabernacle.

And when the cloud was taken up from over the tabernacle, the children of Israel went on in all their journeys.

And if the cloud were not taken up, then they journeyed not till the day that it was taken up.

For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

THE GOLDEN CALF.

And when the people saw that Moses delayed to come down out of the mount, they gathered unto Aaron and said, Up, make us gods which shall go before us, for we wot not what hath become of this man Moses who brought us up out of the land of Egypt.

And Aaron said unto them, Break off the golden earrings of your sons and daughters, and bring them unto me. And they did so.

And made it a molten calf, and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

And when Aaron saw it, he built an altar before it, and proclaimed, To-morrow is a feast to the Lord.

And they rose up early and offered, and sat down to eat and to drink, and rose up to play.

And the Lord said unto Moses, Go, get thee down, for thy people which thou broughtest out of the land of Egypt, have corrupted themselves:

They have turned aside quickly out of the way which I commanded them, they have made them a molten calf, and have worshiped it, and have sacri-

ficed thereunto and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

I have seen this people, and behold it is a stiff-necked people.

Now, therefore, let me alone that my wrath may wax hot against them, and that I may consume them, and I will make of thee a great nation.

And Moses besought the Lord his God, and said, O, Lord, why doth Thy wrath wax hot against Thy people which Thou hast brought forth out of the land of Egypt, with great power and with a mighty hand?

Wherefore should the Egyptians speak and say, For mischief did He bring them out to slay them in the mountains, and to consume them from the face of the earth. Turn from Thy fierce wrath and be appeased concerning the wickedness of Thy people.

And Moses went down the mount, and the two tables of testimony were in his hand, tables written on both sides.

And the tables were the work of God, and the writing was writing of God, graven upon the tables.

And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.

And he said, It is not the voice of those who shout for mastery, neither is it the voice of them that cry for being overcome, but the noise of them that sing do I hear.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing, and

Moses' anger waxed hot, and he cast the tables out of his hands and brake them at the foot of the mount.

And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the waters, and made the children of Israel drink it.

And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

And Aaron said, Let not the anger of my lord wax hot, thou knowest the people they are in evil company. And he told him all.

Then Moses stood in the gate of the camp, and said, Who is on the Lord's side, let him come unto me. And all the sons of Levi gathered themselves together unto him.

And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out, from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.

And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men.

And Moses said, Consecrate yourselves to-day unto the Lord, even every man through his son and his brother, that He may bestow upon you a blessing this day.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin, and

now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

And Moses returned unto the Lord and said: O this people have sinned a great sin, and have made them gods of gold.

Yet now, if Thou wilt, forgive their sin, and if not, blot me I pray Thee out of Thy book which Thou hast written.

And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book.

Therefore now go, lead the people unto the place of which I have spoken unto thee. Behold mine angel shall go before thee, nevertheless in the day when I visit, I will visit their sin upon them.

And the Lord punished the people, because they made the calf which Aaron made.

NOTES.

We are brought face to face with the methods of Divine communication with man. They evidently differ according to man's intellectuality.

It appears that the messages of God come much as our thoughts come—according to our education, purity or intelligence. Some can grasp high thoughts, others cannot. Some can distinguish all colors, some can detect the finest variation of shade; others are partly color blind, others are totally color-blind. Most people can hear certain music with pleasure; some cannot perceive the beauties of classical music. But some people are tone deaf, they cannot sing in tune, or they can detect no variation in notes, much less grasp the beauties of higher music, such as counterpoint, fugue, or general har-

mony. Similarly, some cannot detect or enjoy the various shades of spiritual light—the beauties of religion. Some cannot hear God speak in nature, much less the voice of God in conscience, and not at all can they hear God speak to them or to humanity.

God's voice may seem to them as it was to the Hebrews, only "a sound," and at the sound they may be "frightened and stand afar off." His glory may look like a "flaming fire." To a Moses, God's voice meant words in his mind, and the glory had no terrors, but only waked his reverential awe.

If we do not hear God's voice in our own conscience, it is our own fault. Much less are we likely to hear God's voice speak to us otherwise.

The erection of the tabernacle was to be a visible reminder of God in human life. "Whosoever sought the Lord," as the Bible says, "went to the tabernacle of the congregation."

The surroundings and associations of such a holy place would bring the mind into proper condition for prayerful communion with God, to receive His messages of guidance, courage or consolation.

LESSON XVI.

THE REVELATION OF GOD.

TEXT: But Thou, O Lord, art an Almighty God, compassionate and gracious, forbearing and abundant in loving kindness, and true. (Psalm lxxxvi. 15.)

Ye nations all, your voices raise
In unison the Lord to praise.
Ye peoples all, the chorus swell
And sing to Him in great Hallel

Exceeding mercy doth He bear,
To us, His children, 'neath His care.
His truth's for aye, O praise the Lord,
Who thus is worshiped, thus adored.

Psalm lcxvii.

And Moses said unto the Lord, See, 'Thou sayest unto me, Bring up this people, and 'Thou hast not let me know whom 'Thou wilt send with me. Yet 'Thou hast said, I know thee by name, and thou hast found grace in My sight.

Now, therefore, I pray Thee, if I have found grace in Thy sight, show me, I pray Thee, Thy way, that I may know Thee, that I may find grace in Thy sight, and consider that this nation is Thy people.

And He said, My presence shall go with thee, and I will give thee tranquility.

And he said unto Him, If Thy presence go not, carry us not up hence.

And wherein shall it be known here that I and Thy people have found grace in Thy sight?

Is it not in Thy going with us? So are we separated, I and Thy people, from all the people that are on the face of the earth.

And the Lord said unto Moses, I will do this thing also that thou hast spoken, for thou hast found grace in My sight, and I know thy nature.

And he said, I beseech Thee, shew me Thy glory.

And He said, I will make all My goodness pass before thee, and I will proclaim in the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

And He said, Thou canst not understand My nature for there can no man see Me and live.

And the Lord said unto Moses, Hew thee two tables

of stone, like unto the first, and I will write upon these tables the words that were on the first tables which thou brakest.

And be ready in the morning and come up in the morning to Mount Sinai, and present thyself there to Me, on the top of the mount.

And no one shall come up with thee, neither let any one be seen throughout the mount, neither let the flocks nor herds feed before that mount.

And he hewed two tables of stone like unto the first, and Moses rose up early in the morning, and went up unto Mount Sinai as the Lord had commanded him, and took in his hand the two tables of stone.

And the Lord descended in the cloud, and stood with him there, and proclaimed in the name of the Lord.

And the Lord passed by before him, and proclaimed, The Everlasting, the Everlasting, Almighty, merciful and gracious, forbearing and abundant in loving-kindness and true.

Maintaining loving-kindness for thousands, forgiving iniquity and transgression, and sin, and who will by no means clear the guilty; visiting the iniquity of fathers upon children, and upon children's children unto the third and to the fourth generation.

And Moses made haste, and prostrated his head toward the earth and worshiped.

And he said, If now I have found grace in Thy sight, O Lord, let my Lord, I pray Thee, go among us (for it is a stiff-necked people) and do Thou pardon

our iniquity and our sin, and take us for Thine inheritance.

And He said, Behold, I make a covenant: Before all thy people I will do marvels, such as have not been done in all the earth, nor in all the nations; and all the people among which thou art shall see the work of the Lord, for what I am doing with thee is tremendous.

And the Lord said unto Moses, Write thou these words, for after the tenor of these words, I have made a covenant with thee and with Israel.

And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water; And he wrote upon the tables the words of the covenant, the Ten Commandments.

And it came to pass when Moses came down from Mount Sinai (with the two tables of testimony in Moses' hand, when he came down from the mount), that Moses wist not that the skin of his face shone while He talked with him.

And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone, and they were afraid to come nigh him.

And Moses called unto them, and Aaron and all the rulers of the congregation returned unto him, and Moses talked with them.

And afterward all the children of Israel came nigh, and he gave them in commandment all that the Lord had spoken with him in Mount Sinai.

And till Moses had done speaking with them, he put a veil on his face.

And when Moses went in before the Lord to speak with Him, he took the veil off until he came out.

NOTES.

Our teacher, Moses, prince among wise men, asked to know God's *real* nature and His ways or methods. But he was told that no human being could understand, grasp, or perceive His real nature, but that man could only perceive God through the manifestations or results of His passing by or of His presence. Every man is known by his works. We are known to our friends by the results of our good or bad natures, and according as they appreciate our characters. Our nature, in their opinions, is, as far as they can know, decided by that which comes after our contact with them—after “our passing by” them, or “our presence” among them.

Similarly, God's nature, or as far as we can ever know, must be determined by the results of His presence or of His passing by in our lives—or, to use the Bible language, by the “that which comes after Him.”

Thus a person in sorrow appeals to God. God becomes known to him by the result, by “what comes after” his prayer. If it is sorrow for sin committed, distress through worldly trials or pain or bereavement, God's answering with forgiveness, help or consolation, as the case may be, is the result, or the “that which comes after.” And God is accordingly revealed as merciful or forgiving, helping, consoling or loving.

In the episode before us, the sin of the golden-calf, revealed on the part of the Hebrews a tendency to immorality and to disloyalty to God, which must have made Moses wonder how He could find Israel a fit instrument for any mission, especially for the old Abrahamic or national mission, to be a source of blessing to all the families of earth.

But when he asked to know God's methods and to know God's nature, he was told that that was impossible. But that all he could hope to know of God was announced in the proclamation made, declaring that God was eternal, almighty, merciful, forbearing and loving. These attributes of God are what come after God's contact with man—they will wipe out the record of all humanity's sins, just as they wiped out the record of Israel's sin of the golden calf, its idolatry and the immorality connected with it.

God was working and would work through Israel for mankind's happiness. Israel was destined to be a blessing to all the families of earth. God would accomplish marvels in the very presence of Israel, such as had never been done in all the earth, nor among all the nations. And all Israel shall recognize that it is the work of God, and that that which He did, does and will accomplish, is awe-inspiring.

The expression, "the tables of stone were the work of God," means they were stones in their natural condition, unhewn. Anything in natural condition is called the work of God. The second tablets were hewn by Moses. The expression, "And the writing was the writing of God," or "written with the finger of God," is a figurative phrase, for finger of God and word of God are in Holy Writ used synonymously. In Verse 1, Ch. xxxiv., God says, "I will write." In Verse 27 He commands Moses to write; and in Verse 28 it says, "Moses wrote the words of the covenant, the Ten Commandments."

LESSON XVII.

LEVITICUS.

TEXT: "Love ye the truth and peace."—Zech. viii, 19.

And the Lord spake unto Moses, saying,

If a person sin and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor;

Or have found that which was lost, and lieth concerning it and sweareth falsely, in any of all these that a man doeth, sinning therein,

Then it shall be, because he hath sinned and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

Or all that about which he hath sworn falsely, he shall even restore it in the principal, and shall add the fifth part more thereunto, and give it unto him to whom it appertaineth in the day of his trespass offering.

And he shall bring his trespass offering unto the Lord out of the flock, a ram without blemish, in thy estimation, for a trespass offering unto the priest.

And the priest shall make an atonement for him before the Lord, and it shall be forgiven him for anything of all that he hath done in trespassing therein.

THE DEATH OF NADAB AND ABIHU.

And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein and put

incense thereon, and offered strange fire before the Lord, which He commanded them not.

And there went out fire from the Lord and devoured them, and they died before the Lord.

Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified. And Aaron held his peace.

And Moses called Mishael and Elzaphan, the sons of Uzziel, the unele of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary, out of the camp.

So they went near, and carried them in their coats out of the camp, as Moses had said.

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes, lest ye die, and lest wrath come upon all the people, but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled.

And ye shall not go out from the door of the tabernacle of the congregation lest ye die, for the anointing oil of the Lord is upon you. And they did according to the word of Moses.

And the Lord spake unto Aaron saying,

Do not drink wine, nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations.

And that ye may mark difference between holy and unholy, and unclean and clean.

And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meal offering that remaineth of the offerings of the Lord made by fire, and eat it, without leaven, beside the altar, for it is most holy.

And ye shall eat it in the holy place, because it is thy due, and thy sons' due of the sacrifices of the Lord made by fire, for so I am commanded.

And the wave breast, and heave shoulder, shall ye eat in a clean place, thou and thy sons and thy daughters with thee, for they be thy due, and thy sons' due which are given out of the sacrifices of peace offerings of the children of Israel.

The heave shoulder and the wave breast shall they bring, with the offerings made by fire of the fat, to wave it for a wave offering before the Lord, and it shall be thine, and thy sons with thee by a statute forever, as the Lord hath commanded.

And Moses diligently sought the goat of the sin offering, and behold it was burnt, and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying,

Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?

Behold, the blood of it was not brought in within the holy place as I commanded.

And Aaron said unto Moses, This day have they offered their sin offering, and their burnt offering before the Lord, and such things as these have befallen me, and if I had eaten the sin offering to-day, should it have been accepted in the sight of the Lord?

And when Moses heard that, he was content.

A SOLEMN CHARGE TO THE PEOPLE.

Ye shall make you no idols, neither rear you up a graven image or a standing image, neither shall ye set up any image of stone in your land to bow down unto it, for I am the Lord your God.

Ye shall keep my sabbaths and reverence My sanctuary, I am the Lord.

If ye walk in My statutes and keep My commandments and do them,

Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time, and ye shall eat your bread to the full, and dwell in your land safely.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid, and I will rid evil beasts out of the land, neither shall the sword go through your land.

And ye shall chase your enemies, and they shall fall before you by the sword.

And five of you shall chase an hundred, and an

hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword.

For I will turn unto you, and make you fruitful, and multiply you, and establish My covenant with you.

And ye shall eat old store, and bring forth the old because of the new.

And I will set My tabernacle among you, and My soul shall not abhor you.

And I will walk among you, and will be your God, and ye shall be My people.

I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen, and I have broken the bonds of your yoke, and made you march in security.

But if ye will not hearken unto Me, and will not do all these commandments;

And if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant,

I must do this unto you, I must even appoint over you terror, and cause sorrow of heart, and ye will sow your seed in vain, for your enemies shall eat it.

And I must break the pride of your power, and make your heaven as iron, and your earth as brass.

And your strength will be spent in vain, for your land will not yield her increase, neither shall the trees of the land yield their fruits.

And they that are left of you will pine away in their iniquity, in your enemies' lands.

And also through the iniquities of their fathers, will they pine away with them.

And if they shall confess their iniquity, and the iniquity of their fathers, with their trespass, which they have trespassed against Me, and that also they have walked contrary unto Me.

(Yea, I will walk contrary unto them, and will bring them into the land of their enemies,)—if then their unpurified heart be humbled, and they then accept of the punishment of their iniquity.

Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember, and I will remember the land.

The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them, and they are accepting the punishment of their iniquity—because, even because, they despised My judgments and because their soul abhorred My statutes.

And yet for all that, when they be in the land of their enemies, I will not despise them, neither will I abhor them to destroy them utterly, and to break My covenant with them, for I am the Lord their God,

But I will, for their sakes, remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God. I am the Lord.

NOTES.

We shall speak of the sacrificial method of worship and its true meaning in our next lesson. Enough to remark for the

present, that, from the passage quoted in the text above, it is evident that the sacrifice was secondary. The motive or practical religion was everything. The mere sacrifice did not obtain pardon for the wrong doer; he had to make his wrong right, and be punished in addition by a fine.

The punishment of Nadab and Abihu, as swift and as mysterious as if the ark had become charged with electricity and they had received a shock from it, is regarded as a warning against all improper worship, or worship while in an improper condition. The context would almost imply that they had lost the power of thinking clearly, through indulgence in wine, Wine wrongly indulged in deprives man of his reason and reduces him to brute condition. In this connection we must remember that when Nadab and Abihu were consecrated to be priests, the ear, the thumb and the toe were touched in the ceremony.

Because man alone, in all animal creation, has the shell-shaped ear, combined with the power of motivity and shape of the thumb and corresponding member of the foot. Man, and especially a priest, must preserve all distinguishing traits of character also, or he becomes brutalized.

Among the references to mourning customs conveyed in the words of Moses to Aaron, we find, besides rending the garments, the custom of abstaining from meat pending interment. —cited by Aaron as an excuse why he had not eaten certain parts of the sacrifices, and received as a sufficient excuse by Moses.

We must notice that the expression, "Moses was angry," is used only of him as a public man. In his public life, as a leader for God, he was angered at any disobedience of God's will. So far as his private life went, he was "the meekest of men."

The solemn charge to the Hebrews contains the teaching that national prosperity will depend upon national obedience to the command of God.

When a plant opens itself to the air and light around it, and drinks in its nourishment and beauty from them and from the minerals around its roots, all goes well with it; if not, it becomes blighted. When an individual or a nation lives according to God's laws, all goes well. History attests this. Even as history attests the truth of the prophecies of Moses, set forth in this chapter, that the result of national disobedience is the blighting of national prosperity.

But though it all should happen, though Israel should prove disobedient, and the natural result of blighting of his prosperity follow, yet would God's love prevail, and His mercy, forbearance, loving kindness and truth rescue Israel, and through him, all humanity from sin, to bring all to universal happiness.

LESSON XVIII.

NUMBERS.

THE BLESSING FOR ISRAEL.

TEXT: "Look unto Me, and be saved, all ends of the earth."—Isa. xlv. 22.)

And the Lord spake unto Moses, saying,

Speak unto Aaron and unto his sons, saying, In this wise ye shall bless the children of Israel, saying unto them:

The Lord bless thee and keep thee;

The Lord make His face shine upon thee, and be gracious unto thee ;

The Lord lift up His countenance upon thee and give thee peace.

THE DEDICATION OF THE TABERNACLE.

And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them and sanctified them,

That the princes of Israel, heads of the house of their fathers, who were the princes, and were over them that were numbered, offered.

And they brought their offering before the Lord: six covered wagons, and twelve oxen, a wagon for two of the princes, and for each one an ox, and they brought them before the tabernacle.

And the Lord spake unto Moses, saying,

Take it of them, that they may be to do the service of the tabernacle of the congregation.

And thou shalt give them unto the Levites, to every man according to his service.

ORDER AND DISCIPLINE.

And the Lord spake unto Moses and unto Aaron, saying,

Every man of the children of Israel shall pitch by his own standard, with the ensign of their fathers' house; far off, about the tabernacle of the congregation shall they pitch.

And on the east side, towards the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their armies.

And those that do pitch next unto him shall be the tribe of Issachar, then the tribe of Zebulun.

On the south side shall be the standard of the camp of Reuben, according to their armies.

And those which pitch by him, shall be the tribe of Simeon.

Then the tribe of Gad.

Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp ; as they encamp so shall they set forward, every man in his place by their standards.

On the west side shall be the standard of the camp of Ephraim, according to their armies.

And by him shall be the tribe of Menasseh.

Then the tribe of Benjamin.

The standard of the camp of Dan shall be on the north side, by their armies.

And those that encamp by him shall be the tribe of Asher.

Then the tribe of Naphtali.

But the Levites were not numbered among the children of Israel, as the Lord commanded Moses.

And the children of Israel did according to all that the Lord commanded Moses, so they pitched by their standards, and so they set forward; every one after their families, according to the house of their fathers.

And the Lord spake unto Moses, saying, Make thee two trumpets of silver: of an whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

And if they blow with but one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.

When ye blow an alarm, then the camps that lie on the east parts shall go forward.

When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

And the sons of Aaron, the priests, shall blow with the trumpets, and they shall be to you for an ordinance for ever throughout your generations.

And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets, and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

Also in the days of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings, that they may be to you for a memorial before your God. I am the Lord your God.

And it came to pass on the twentieth day of the second month in the second year, that the cloud was taken up from off the tabernacle of the testimony

and the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran.

And Moses said unto Hobab, the son of Renel, the Midianite, Moses' father-in-law: We are journeying unto the place of which the Lord said, I will give it to you; come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel.

And he said unto him, I will not go, but I will depart to mine own land and to my kindred.

And he said, Leave us not, I pray thee, for as much as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

And it shall be if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

And they departed from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them in the three days' journey to search out a resting place for them.

And it came to pass, when the ark set forward, that Moses said, Rise up, O Lord, and let thine enemies be scattered, and let them that hate Thee flee before Thee.

And when it rested, he said, Return, O Lord, to the many thousands of Israel.

NOTES.

The blessing of the priests, as the blessing at the beginning of this lesson is often called, is the expression of the loftiest ideals of divine love, protection, compassion and forgiveness.

God's love for us all will prosper and protect us. It will illumine our lives and shed His gracious compassion upon us; it will cause Him to turn towards us instead of causing Him to turn away from us and it will cause Him to grant us happiness.

The dedication of the tabernacle provided for an ever present source of inspiration for "Whoever sought the Lord" (Ex. xxxiii. 7). Here the sinner could hold communion with God (Lev. v. 5), with the additional advantage of solemn surroundings to properly attune his soul. Here the happy mother could express her gratitude for her child (Lev. xii. 6), the festive pilgrim his thanks for past blessing (Deut. xxvi. 1—11), and the sorrowing heart its secret grief or private petition (Ex. xxxiii. 7).

The tabernacle is also called "Tent of the congregation," "House of the Lord." In later days it was located permanently at Shiloh until the Temple at Jerusalem was built. Other houses for worship, or synagogues, as we find them called in Ps lxxiv. 8, were naturally erected as a result of the command to make every Sabbath a day for holy convocation or for sacred readings or study. It appears from II. Kings iv. 23, that also on the first of every month, people used to assemble to hear exposition by a religious leader.

The Sabbath, New Year, Atonement-Day, Passover, Pentecost and Tabernacles were seasons for "Holy Convocation," family worship at home or national worship at Jerusalem. Home religious education was commanded to parents—"thou shalt teach them (My words) diligently to thy children, when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up."

Worship was by holy readings, or naturally by prayer (cf. Deut. xxvi.) or by sacrifices.

Sacrifices were optional in most cases. For national sacri-

fices, one lamb, and one only, was to be offered morning and evening, with the tenth part of an ephah of fine-flour, mingled with a quarter of a hin of beaten oil, and a quarter of a hin of wine to be poured out as a drink-offering. It would appear thus to have been mere formality, for all the priests and their families could not subsist on two lambs per day, even though on Sabbaths and Holydays the number was slightly increased.

Voluntary and penalty offerings were frequently vegetable; the constant expression "meat offering." is misleading. It should be meal offering. At the time the Bible was translated into English, "meat" was used for substance, even more than to-day, when we still speak of the meat of an orange, meat of an egg, or meat of a nut, etc., etc. Voluntary offerings were simply expressions of private emotions, like money or synagogue furniture or seat-rentals given to-day. Penalty offerings for sin or trespass were to prove that the sinner's contrition did not consist in empty phrases; they were accompanied with a proportionate fine which went to the injured party.

The priesthood was supported by certain parts of the offerings, tithes and first fruits. When the nation entered Palestine, forty-eight cities with suburbs were given them and the Levites instead of a tract of land. But they might reside in any city. These cities were judiciously chosen so that all parts of the country were near a priest-city. The priesthood thus could neither become a wealthy body nor interfere as a body in political matters. Its duty was to "teach judgments to Jacob and the Law to Israel," and to take charge of certain ministerial duties (Deut. xxxiii 10).

Sacrifices became in time a mechanical method of worship, just as is ritual worship too often to-day. The prophets condemn not sacrifice itself, but "empty formality" sacrifices, and especially sacrifices offered by men who led sinful lives.

"Sacrifice and offering Thou didst not desire; mine ears hast Thou opened; burnt-offering and sin offering hast Thou not required." (Ps. xl. 6).

"I will take no bullock out of thy house. nor he-goats out of thy folds. For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are Mine." If I were hungry, I would not tell thee, for the world is Mine and the fulness thereof."

"Will I eat the flesh of bulls or drink the blood of he-goats?" (Ps. l. 9—13.)

"Thou desirest not sacrifice: else would I give it; Thou delightest not in burnt-offering." (Ps. li. 16).

"I will praise the name of God with a song, and will magnify Him with thanksgiving. This also will please the Lord better than an ox that hath horns and hoofs" (Ps. lxi. 30—31).

"The sacrifice of the wicked is an abomination unto the Lord, but the prayer of the upright is His delight" (Prov. xv. 8).

"To what purpose is the multitude of your sacrifices unto Me? I am sated with burnt-offerings of rams and the fat of fed-beasts, and I delight not in the blood of bullocks or of lambs, or of he-goats. Bring no more vain oblations, incense is an abomination to Me." (Is. i. 11—13).

"To what purpose cometh there to Me incense from Sheba and the sweet cane from a far country? Your burnt-offerings are not acceptable, nor are your sacrifices sweet unto Me." (Jer. vi. 20).

"Wherewith shall I come before the Lord, and bow myself before the High God?"

"Shall I come before Him with burnt-offerings and with calves of a year old?"

"Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil?" (Micah vi. 6—7).

It is abundantly evident, therefore, that the mere act of sacrifice never was, never can be accepted as an act of worship itself.

What alone can be acceptable, is the prayerful or humble spirit in which the sacrifice is brought, and provided also that the personal life of him who brings the offering is of sweet savor to the Lord, that is to say, provided the life of him who offers is a life of love, justice and purity.

This also is abundantly proved in Holy Writ:

Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken, than the fat of rams." (I. Sam. xv. 22.)

"Bring an offering, and come before Him: worship the Lord in the beauty of purity." (I. Ch. xvi. 29.)

"Offer sacrifices of righteousness, and put your trust in the Lord." (Ps. iv. 5).

"Offer unto God thanksgiving, and keep thy promises to God." (Ps. l. 14.)

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." (Ps. li. 17).

"Let them sacrifice the sacrifices of thanksgiving, and declare His work with rejoicing" (Ps. cvii. 22).

"To do justice and judgment is more acceptable to the Lord than sacrifice." (Prov. xxi. 13).

"For I, the Lord, love judgment, I hate robbery with burnt offering." (Isa. lxi. 8).

"For I desire mercy and not sacrifice, and the knowledge of God more than burnt-offerings." (Hos. vi. 6).

"He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justice, and love loving-kindness and to walk humbly with thy God." (Micah. vi. 8).

“Let them be the Lord’s bringers of offering with righteousness.” (Mal. iii. 3).

“And (then) the offering of Judah and Jerusalem will be pleasant unto the Lord, as in days of old, and in former years.” (Mal. iii. 4.)

LESSON XVIII.—(*Continued.*)

THE APPOINTMENT OF A COUNCIL OF SEVENTY.

TEXT: “Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. (Ps. xxxiv. 13, 14.)

And the mixed multitude that was among them fell a lusting, and the children of Israel also wept again, and said, Who shall give us flesh to eat?

And Moses said unto the Lord, Wherefore hast Thou afflicted Thy servant? and wherefore have I not found favor in Thy sight, that Thou layest the burden of all this people upon me?

Whence should I have flesh to give unto this people, for they weep unto me, saying, Give us flesh that we may eat?

I am not able to bear all this people alone, because it is too heavy for me; and if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favor in Thy sight, and let me not see my wretchedness.

And the Lord said unto Moses, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over

them, and bring them unto the tabernacle of the congregation, that they may stand there with thee,

And I will come down and talk with thee there, and I will take of the spirit which is upon thee and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

And say unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh, for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat.

Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days,

But even a whole month, until it come out of your nostrils, and it be loathsome unto you, because that ye have despised the Lord that is among you, and have wept before Him, saying, Why came we forth out of Egypt

And Moses said, The people among whom I am are six hundred thousand footmen, and Thou hast said, I will give them flesh, that they may eat a whole month.

Shall the flocks and the herds be slain for them to suffice them, or shall all the fish of the sea be gathered together for them to suffice them?

And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether My word shall come to pass with thee or not.

And Moses went out and told the people the words

of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

And the Lord came down in a cloud and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders, and it came to pass that when the spirit rested upon them, they prophesied, and did not cease.

But there remained two of the men in the camp: the name of the one was Eldad, and the name of the other Medad, and the spirit rested upon them, and they were of them that were within, but went not out unto the tabernacle, and they prophesied in the camp.

And there came a young man and told Moses, and said, Eldad and Medad do prophesy in the camp.

And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them.

And Moses gat him into the camp, he and the elders of Israel.

And there went forth a wind from the Lord, and brought quails from the sea and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side round about the camp, and as it were two cubits high upon the face of the earth.

And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers, and they spread them all abroad for themselves round about the camp.

And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.

And he called the name of that place Kibroth-Hattaavah, because there they buried the people that lusted.

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married, for he had married an Ethiopian woman.

And they said, Hath the Lord indeed spoken only by Moses? hath He not spoken also by us? And the Lord heard it.

Now, the man Moses was very meek, above all the men which were upon the face of the earth.

And the Lord spake suddenly unto Moses and unto Aaron and unto Miriam, Come forth, O ye three, unto the tabernacle of the congregation. And they three came forth.

And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth.

And He said, Hear now My words: If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream.

My servant Moses is not so : who is faithful in all my house.

With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold ; wherefore, then, were ye not afraid to speak against My servant Moses ?

And the anger of the Lord was kindled against them, and He departed.

And the cloud departed from off the tabernacle, and, behold, Miriam became leprous, white as snow, and Aaron looked upon Miriam and, behold, she was leprous.

And Aaron said unto Moses, Alas ! my lord, I beseech thee, lay not the sin upon us wherein we have done foolishly, and wherein we have sinned.

And Moses cried unto the Lord, saying, Heal her now, O God, I beseech Thee.

And Miriam was shut out of the camp seven days, and the people journeyed not till Miriam was brought in again.

And afterwards the people removed from Hazeroth, and pitched in the wilderness of Paran.



LESSON XVIII.—(*Continued.*)

SPYING OUT THE LAND.

TEXT: Behold, I am the Lord, the God of all flesh: is there anything too hard for me?"—Jerem. xxxii. 27.

And the Lord spake unto Moses, saying, Send thou men that they may search the land of Canaan, which

I give unto the children of Israel, of every tribe of their fathers shall ye send a man, every one a prince among them.

And Moses, by the commandment of the Lord, sent them from the wilderness of Paran, all those men were heads of the children of Israel.

And he said unto them, Get you up this way southward, and go up into the mountain.

And see the land, what it is, and the people that dwelleth therein, whether they be strong or weak, few or many.

And what the land is that they dwell in, whether it be good or bad, and what cities there be that they dwell in, whether in tents or in strongholds.

And what the land is, whether it be fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

So they went up and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.

And they ascended by the south, and came to Hebron, where Ahiman, Sheshai and Talmai, the children of Anak, were.

Now Hebron was built seven years before Zoan in Egypt.

And they came unto the brook of Eshcol, and cut down from them a branch with one cluster of grapes, and they bare it between two, upon a staff, and they brought of the pomegranates and of the figs.

The place was called the Brook of Eshcol, because of the cluster of grapes, which the children of Israel cut down from them.

And they returned after searching of the land after forty days.

And they went, and they came unto Moses and unto Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran to Kadesh, and brought back word unto them, and unto all the congregation and showed them the fruit of the land.

And they told him and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it.

Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great; moreover we saw the children of Anak there.

The Amalekites dwell in the land of the south, and the Hittites and the Jebusites and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the coast of Jordan.

And Caleb stilled the people before Moses, and said, Let us go up at once and possess it, for we are well able to overcome it.

But the men that went up with him said, We be not able to go up against the people for they are stronger than we.

And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants

thereof, and all the people that we saw in it are men of a great stature.

And there we saw the giants, the sons of Anak, which came of the giants, and we were in our own sight as grasshoppers, and so we were in their sight.

And all the congregation lifted up their voice and cried, and the people wept that night.

And all the children of Israel murmured against Moses and against Aaron, and the whole congregation said unto them, Would God that we had died in the land of Egypt, or would God we had died in the wilderness.

And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey, were it not better for us to return unto Egypt?

And they said one to another, Let us make a captain, and let us return to Egypt.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of children of Israel.

And Joshua, the son of Nun, and Caleb, the son of Jephunneh, which were of them that searched the land, rent their clothes.

And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an exceeding good land.

If the Lord delight in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey.

Only rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us, their defence is departed from them, and the Lord is with us, fear them not.

But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Israel.

And the Lord said unto Moses, How long will this people provoke Me, and how long will it be ere they believe Me, for all the signs which I have showed among them. I should smite them with the pestilence and disinherit them, and make of thee a greater nation, and mightier than they.

And Moses said unto the Lord, Then the Egyptians would hear it (for thou broughtest up this people in Thy might from among them).

And they would tell it to the inhabitants of this land, for they have heard that Thou, Lord, art among this people, that Thou, Lord, art seen face to face, and that Thy cloud standeth over them, and that Thou goest before them by day-time in a pillar of a cloud, and in a pillar of fire by night.

Now, if Thou shalt kill all this people as one man, then the nations which have heard the fame of Thee, will speak, saying:

Because the Lord was not able to bring this people into the land which He sware unto them, therefore He hath slain them in the wilderness.

And now, I beseech thee, let the power of my Lord be great, according as Thou hast spoken, saying:

The Lord is long suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon children, unto the third and fourth generation.

Pardon, I beseech thee, the iniquity of this people, according to the greatness of Thy loving-kindness, and as Thou hast forgiven this people from Egypt until now.

And the Lord said, I have pardoned according to thy word.

But as truly as I live, all the earth shall be filled with the glory of the Lord.

Because all those men which have seen My glory and My miracles which I did in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice

Surely they may not see the land which I swear unto their fathers, neither can any of them that provoked Me see it.

But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land wherein he went, and his seed shall possess it.

Now the Amalekites and the Canaanites dwell in the valley. To-morrow, turn you, and get you into the wilderness, by the way of the Red Sea.

And the Lord spake unto Moses and unto Aaron saying,

How long shall I bear with this evil congregation, which murmur against Me, I have heard the murmur-

ings of the children of Israel which they murmur against Me.

Say unto them, As truly as I live, saith the Lord, as ye have spoken in Mine ears, so must I do to you.

Your carcasses must fall in this wilderness, and all that were numbered of you according to your whole number from twenty years old and upwards, which have murmured against Me.

Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

But as for you, your carcasses, they must fall in the wilderness.

And your children must wander in the wilderness forty years, and bear your unholy waywardness until your bodies be wasted in the wilderness.

After the number of days in which ye searched the land, even forty days, each day for a year, must ye bear your iniquities, even forty years, and ye shall know My alienation.

I the Lord have said, I will surely do it unto all this evil congregation that are gathered together against Me, in this wilderness they shall be consumed, and there they shall die.

And the men which Moses sent to search the land, who returned and made all the congregation to mur-

mur against him, by bringing up an evil report upon the land, died by the plague before the Lord.

NOTES.

The appointment of the council of seventy elders is regarded as the origin of the Sanhedrin or Congress.

The difference between Moses and other prophets is that God conveyed Divine impressions into the mind of the former while he was awake and in full possession of his senses; but to the latter the impressions were conveyed in visions or dreams.

Moses was the meekest of men, so far as his private affairs went, but as the servant of God, he was very zealous, and at times angry for his Master's honor.

The episode of the twelve spies shows us the moral courage of Joshua and Caleb in standing up for the right, despite the majority against them.

LESSON XIX.

KORAH.

TEXT: "Follow not a multitude to do evil." Exod. xxii, 2.

Now Korah, great-grandson of Levi, and Dathan, Abiram and On, descendants of Reuben, rose against Moses and Aaron with two hundred and fifty princes of the congregation, famous and men of renown, and said unto them: Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?

And when Moses heard it, he fell upon his face.

And he spake unto Korah, and unto all his company, saying, Even to-morrow the Lord will show you who are His, and who is holy, and will cause him to come near unto Him, even him whom He hath chosen.

This do, take you censers, Korah and all his company.

And put fire therein, and put incense in them before the Lord to-morrow, and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi,

And Moses said unto Korah, Hear, I pray you, ye sons of Levi.

Seemeth it but a small thing unto you, that He hath separated you from the congregation of Israel, to bring you near unto Himself to do the service of the tabernacle, and to stand before the congregation to minister unto them? And seek ye the priesthood?

And Moses sent to call Dathan and Abiram, and they said, We will not come up.

Is it a small thing, that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: Wilt thou put out the eyes of these men? We will not come up.

And Moses was very wroth, and said unto the Lord, Respect not thou their offering, I have not taken one ass from them, neither have I hurt one of them..

And Moses said unto Korah, Be thou and all thy company before the Lord, thou and they, and Aaron to-morrow.

And take every man his censer and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers, thou also and Aaron, each of you his censer.

And they took every man his censer, and put fire in them, and laid incense therein, and stood in the door of the tabernacle of the congregation, with Moses and Aaron.

And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation, and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron saying:

Separate yourselves from among this congregation, that I may consume them in a moment.

And they fell upon their faces and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?

And the Lord spake unto Moses, saying:

Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan and Abiram.

And Moses rose up and went unto Dathan and Abiram, and the elders of Israel followed him.

And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men and touch nothing of theirs, lest ye be consumed in all their sins.

So they gat up from the tabernacle of Korah, Dathan and Abiram on every side, and Dathan and Abiram came out, and stood in the door of their tent, and their wives, and their sons, and their little children.

And Moses said, Thereby ye shall know that the Lord hath sent me to do all these works, for I have not done them of my own mind.

If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me.

But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord.

And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that was under them.

And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

They and all that appertained to them went down alive into the pit, and the earth closed upon them, and they perished from among the congregation.

And all Israel that were round about them fled at the cry of them, for they said, Lest the earth swallow us up also.

But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked towards the tabernacle of the congregation, and, behold, the cloud covered it, and the glory of the Lord appeared.

And Moses and Aaron came before the tabernacle of the congregation.

And the Lord spake unto Moses saying,

Get you up from this congregation that I may consume them as in a moment, and they fell upon their faces.

And Moses said unto Aaron, Take a censer and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them for there is wrath gone out from the Lord, the plague is begun.

And Aaron took as Moses commanded, and ran into the midst of the congregation, and, behold, the plague was begun among the people, and he put on incense, and made an atonement for the people.

And he stood between the dead and the living, and the plague was stayed.

Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

NOTES.

Great men always have enemies, and usually among the very ones who should be their supporters. For there will always be some who are jealous of greatness and who would attempt to occupy coveted positions, even if unfitted. Korah,

as one of the priestly tribe, should rather have supported Moses and Aaron, also members of that tribe, all the more vigorously.

It is said that the sons of Korah repented at the last moment. Their descendants became renowned in the Temple choral service.

The whole story shows how wicked and wilful men can disturb a community.

LESSON XX.

THE DEATH OF MIRIAM. THE SIN OF MOSES AND AARON. THE DEATH OF AARON.

TEXT: "Buy the truth and sell it not." Prov. xxiii, 23.

Then came the children of Israel, even the whole congregation into the desert of Zin, in the first month, and the people abode in Kadesh, and Miriam died there and was buried there.

And there was no water for the congregation, and they gathered themselves together against Moses and against Aaron.

And the people chode with Moses, and spoke saying, Would God that we had died when our brethren died before the Lord.

And why have ye brought up the congregation of the Lord into this wilderness that we and our cattle should die there?

And wherefore have ye made us to come out of Egypt to bring us into this evil place, it is no place of seed, nor of figs nor of vines nor of pomegranates, neither is there any water to drink.

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces, and the glory of the Lord appeared unto them.

And the Lord spake unto Moses saying,

Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth water; and thou shalt bring forth to them water out of the rock, so thou shalt give the congregation and their beasts drink.

And Moses took the rod from before the Lord, as He commanded him.

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now ye rebels, must we fetch you water out of this rock?

And Moses lifted up his hand, and with the rod he smote the rock twice, and the water came out abundantly, and the congregation drank, and their beasts also.

And the Lord spake unto Moses and Aaron, Because ye believed Me not, to sanctify Me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

This is the water of Meribah, because the children of Israel strove with the Lord, and He was sanctified in them.

And Moses sent messengers from Kadesh unto the King of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us,

How our fathers went down into Egypt, and we have dwelt in Egypt a long time, and the Egyptians ill-treated us and our fathers.

And we cried unto the Lord, and He heard our voice and sent an angel, and hath brought us forth out of Egypt, and behold we are in Kadesh, a city in the uttermost of thy border.

Let us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of well-water; we will go by the king's high-way, we will not turn to the right hand nor to the left until we have passed thy borders.

And Edom said unto him, Thou shalt not pass by me, lest I come out to meet thee with the sword.

And the children of Israel said unto him, We will go by the highway, and if I and my cattle drink of thy water, then I will pay for it, only I will go through on my feet without doing anything else.

And he said, Thou shalt not pass through. And Edom came out against him with much people, and with a strong hand.

Thus Edom refused to give Israel passage through his border, wherefore Israel turned away from him.

And the children of Israel, even the whole congregation, journeyed from Kadesh and came to Mount Hor.

And the Lord spake unto Moses and Aaron in Mount Hor by the coast of the land of Edom saying, Let Aaron be gathered unto his people, for he shall not

enter into the land which I have given unto the children of Israel, because ye rebelled against My word at the water of Meribah.

Take Aaron and Eleazar his son, and bring them up unto Mount Hor.

And strip Aaron of his garments, and put them upon Eleazar his son, and Aaron shall be gathered unto his people, and shall die there.

And Moses did as the Lord commanded, and they went up into Mount Hor in the sight of all the congregation.

And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there on the top of the mount, and Moses and Eleazer came down from the mount.

And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

And when King Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies, then he fought against Israel, and took some of them prisoners.

And Israel vowed, saying, If Thou wilt, indeed, deliver this people into my hand, then I will utterly destroy their cities.

And He hearkened and delivered up the Canaanites, and they utterly destroyed them and their cities.

THE BRAZEN SERPENT.

And they journeyed from Mt. Hor by way of the-

Red Sea, to get round the land of Edom, and the soul of the people was discouraged on the journey.

And they spoke against God and against Moses, Wherefore have ye brought us up from Egypt to die in the wilderness? For there is no bread, neither is there any water, and our soul loatheth this light bread.

And He sent fiery serpents among the people and they bit the people and many died.

Therefore the people came to Moses and said, We have sinned, for we have spoken against the Lord and against thee. Pray unto Him that He take the serpents away. And Moses prayed for the people.

And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole; and it shall come to pass, that every one that is bitten, when he shall look upon it, shall live.

And Moses made a serpent of brass and set it on a pole. And it came to pass, that if a serpent had bitten a man, when he beheld the brazen serpent he lived.

THE WAR WITH SIHON AND 'OG.

And Israel sent messengers unto Sihon, king of the Amorites, saying,

Let me pass through thy land; we will not turn into the fields or into the vineyards; we will not drink well-water, but we will go along by the king's highway until we be past thy borders.

But Sihon would not suffer it; he gathered all his people, and advanced against the Hebrews in the wilderness; and he fought at Jahaz.

And Israel smote him and conquered his land, and took and dwelt in all the cities of the Amorites.

And Moses sent to spy out Jaazer, and they captured its villages and drove out the Amorites that were there.

And they turned and went up by way of Bashan. And 'Og, king of Bashan, advanced against them, he and all his people, to battle at Edrei.

And the Lord said unto Moses, Fear him not, for I have delivered him into thy hand and all his people and his land. And thou shalt do to him as thou didst unto Sihon, king of the Amorites, which dwelt in Heshbon.

So they smote him and his people and possessed his land.

NOTES.

The high esteem in which Miriam was held testifies to the honor and respect paid to womanhood in Jewish Law and custom.

Whenever womanhood has been degraded by Hebrews, it has been due to outside example.

In the Bible, woman is always the equal, sometimes the superior of man.

Our sages rank Miriam with Moses and Aaron. As the latter taught the men religion, so she taught the women. In the public thanksgiving-service for the escape at the Red Sea, Miriam led the women.

Our sages lovingly remark that Moses, Aaron and Miriam alone of all prophets and pious people, expired as God kissed them. They mean that these three died in an ecstasy

derived from their knowledge of God and their love for Him.

The sin of Moses was first, that he lost his temper and spoke in anger to the people; secondly, he struck the rock instead of speaking to it as God commanded. The sin of Aaron was that he stood by and allowed Moses to do so. Those who stand silently by, while wrong is being done, are as bad as those who do it.

These sins, when committed by Moses and Aaron, the highest chiefs of the people, became all the more dangerous to the welfare of the nation, because they set precedents or examples for strife and disobedience. The higher we are in position and the greater our education, the more careful we must be

The message to Edom bears a strong resemblance to the message to Sihon, king of the Amorites. But the Hebrews were not allowed to attack Edom, first, because God gave Edom to the Edomites, and secondly the Edomites were not of the Canaanite nations destined to be destroyed for their wickedness. Possibly some teachings of Esau, founder of the Edomite nation, and brother of Jacob, the patriarch, yet lingered in his tribe.

The memory of Aaron is tenderly treasured as is that of Miriam. He was essentially a man of peace. He would try to lead the wayward back to righteousness by even personal association.

His action in the affair of the golden calf was condemned. But he was not directly punished, because his seeming acquiescence was only to delay the people, in the hope that Moses would meanwhile reappear. Moreover he saw that the people had killed Hur, who had been left with him by Moses as associate leader, for resisting their mad cry for a

new god. If Aaron had also been killed, there would have been nobody ready to take advantage of any chance to bring the people to their senses. But God's anger against Aaron is of course recorded. That is to say since God cannot be angry in the meaning of the word as we understand it, his conduct could not be reconciled with God's holiness and was, therefore, to be condemned in the severest terms.

Concerning the brazen, or more correctly, the copper serpent, our sages are careful to teach that it was not the mere looking at it that cured those who had been bitten. It was a test to prove whether they had faith or not in God, who so commanded them to look up if they wanted to be healed.

The metal serpent was long preserved. But King Hezekiah broke it to pieces, as some of the people had begun to be superstitious about it and even to worship it.

LESSON XXI.

BALAK AND BALAAM.

TEXT: "The angel of the Lord encampeth around those who fear Him, and delivereth them."—Psalm xxxiv. 8.

And Moab was sore afraid of the people because they were many, and Moab was distressed because of the children of Israel.

And Moab said unto the elders of Midian, Now this company licketh up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

And he sent messengers unto Balaam the son of Beor, to Pethor, which is by the river of the land

of the children of his people, to call him, saying, Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me:

Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall be able to smite them, and I will drive them out of the land: for I know that he whom thou blessest is blessed, and whom thou cursest is cursed.

And the elders of Moab and the elders of Midian departed with the rewards of divination in their hands, and they came unto Balaam, and spake unto him the words of Balak.

And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me: and the princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men are these with thee?

And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me saying,

Behold, there is the people come out of Egypt, and it covereth the face of the earth: come now, curse me it; peradventure I shall be able to overcome them, and drive it out.

And God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people, for they are blessed.

And Balaam rose up in the morning and said to the officers of Balak, Go to your country, for the

Lord refuseth to give me permission to go with you. And they did so.

And Balak again sent nobles, more, and more honorable than they.

And they said to him, Thus saith Balak, son of Zippor: Be not restrained from coming to me. For I will indeed honor thee, and all that thou sayest to me I will do; come now and curse for me this people.

And Balaam answered, Were Balak to give me his house full of silver and gold, I could not transgress the word of the Lord my God to do anything unimportant or important. And now, abide here to-night; and I will know what the Lord will continue to say to me.

*And God came to Balaam in the night and said to him, If the men have come to call thee, arise, go with them, and only the thing which I say to thee, that do.

And Balaam arose in the morning and saddled his ass, and went with the nobles of Moab.

And God's anger was kindled because he went, and a messenger of God stood in the way to hinder him; and he was riding on his ass, and his two young men with him.

And the ass saw the messenger standing in the path and his drawn sword in his hand; and the ass turned from the path and went in the field. And Balaam struck the ass to turn her in the way.

And the messenger stood in the lane between the vineyard, a fence on both sides. And the ass saw the messenger and crouched by the wall, and crushed

Balaam's foot against the wall ; and he again struck her.

And the messenger continued to pass, and he stood in a narrow place, where there was no place to turn to the right or left.

And the ass saw the messenger and crouched under Balaam. And Balaam was angry, and struck the ass with a staff.

And the Lord opened the mouth of the ass and she said to Balaam, What have I done to thee that thou hast smitten me thus three times?

And he said to the ass, Because thou hast been obstinate against me. Would there were a sword in my hand, for now would I slay thee.

And the ass said, Am I not thy ass, on which thou hast ridden from when thou hadst me until this day? Was I ever wont to do so to thee? and he said, No.

And the Lord opened Balaam's eyes, and he saw the messenger standing in the path with drawn sword in his hand, and he bowed and worshiped.

And the messenger said, Wherefore hast thou struck thy ass these three times? Behold, I came forth to hinder thee, for the way is perverse before me.

And the ass saw me and turned aside these three times: if she had not turned from me, then now I would have slain thee and kept her alive.

And Balaam said, I have sinned. I knew not that thou stoodest to meet me. And now if it is wrong in thine eyes, I will return.

And the messenger said, Go with these men, but only the thing which I say to thee, that do.*

And Balaam went with the nobles of Balak.

And Balak heard he was coming and went to meet him, and said, Did I not indeed send to thee to call thee? why didst thou not come to me: verily, could I not honor thee?

And Balaam said, Behold I have come, and now can I say anything? The word which God putteth in my mouth, that I must speak.

And they went to Kiryath Hutzoth. And Balak sacrificed, and sent for Balaam and the nobles with him.

And in the morning he took Balaam on the high places of Baal, and he saw thence a part of the people.

And Balaam said, Build here seven altars, and prepare seven bullocks and seven rams. And he did so, and they offered a bullock and a ram.

And Balaam said to Balak, Stand by thy sacrifice: I will go; perhaps God will chance to meet me, and what word He showeth me I will tell thee. And he went meditating.

And he said to God, I have prepared the seven altars and offered a ram and a bullock. And the Lord put the word in his mouth, and said, Return to Balak and thus speak.

And he returned to him, and, behold, he was standing by his sacrifice, he and all the nobles of Moab.

And he took up his parable and said, From Aram did Balak, king of Moab, lead me, from the mountains of the east: come, curse for me Jacob, and come, contemn Israel.

How can I curse whom God hath not cursed? and how can I condemn whom the Lord hath not condemned?

From the crests of the rocks I see Him, and from the hills do I behold him. Behold, the people dwelleth alone, and doth not count itself among the nations.

Who can count the dust of Jacob and the number—even a fourth of Israel? O may my soul die the death of the righteous, and may my end be like his?

And Balak said, What hast thou done? I fetched thee to curse my enemies, and, behold, thou hast emphatically blessed them!

And he answered and said, Is it not that which God putteth in my mouth, that I must heed to speak?

And Balak said, Come to a place whence thou canst see only a part and not all (the camp), and curse him for me thence.

And he took him to the top of Pisgah. And he built seven altars and offered a bullock and a ram.

And he said to Balak, Stand here by thy sacrifice, and I will be met there.

And the Lord met Balaam and put a word in his mouth, and said, Return to Balak and thus speak.

And he came to him, and, behold, he stood by his offering, and the princes of Moab with him. And Balak said, What hath the Lord said?

And he took up his parable and said, Arise, Balak, and hear; give ear to me, O son of Zippor. God is not a man that he should lie, or a human being that He should repent Himself. Hath He not said, and

shall it not be done? Hath He not spoken, and shall it not be established?

Behold, to bless I am possessed; and He hath blessed, and I cannot reverse it.

He hath not beheld iniquity in Jacob, nor hath he seen guile in Israel. The Lord his God is with him, and the acclamation of king is with him.

For there is no divination in Jacob and no enchantment in Israel: when it is time it shall be said to Jacob and to Israel, What God hath wrought!

Behold, a people shall rise like a strong lion, and as a young lion shall it raise itself; it shall not lie down until it hath consumed prey and it shall drink the blood of slain.

And Balak said, If thou wilt not curse them, do not bless them.

And Balaam answered, Have I not told thee, all that God saith, that must I do?

And Balak said, Come, let me take thee to another place; perhaps it will be right in God's eyes, and thou mayest curse them for me thence. And he took him to Peor, opposite the desert. And Balaam said, Build seven altars and prepare seven bullocks and seven rams. And Balak did so, and offered a bullock and a ram.

And Balaam saw that it was good in God's eyes to bless Israel: and he went not as before to seek enchantment.

And he lifted up his eyes and saw Israel dwelling by his tribes, and the spirit of God came upon him.

And he took up his parable and said;

Thus saith Balaam son of Beor, the man endowed with mental vision, who heareth God's words, and seeth, entranced, the vision of the Almighty.

How goodly are thy tents, O Jacob! and thy dwellings, O Israel!

They stretch like streams, like gardens by the brook-side,—like aloes of God's planting, like cedars by the waters.

God brought him forth from Egypt—he consumeth nations his enemies. He croucheth, he lieth down like a strong lion, and as a young lion who dare rouse him? Blessed are they that bless thee, and blighted are they who would blight thee!

And Balak was angry with Balaam, and clapped his hands (in anger) and said, I called thee to curse my enemies, and, behold, thou hast emphatically blessed them three times. Now, flee to thy place. I said I would honor thee; but, behold, the Lord withholdeth thee from honor.

And Balaam spake to the messenger, and said, Were Balak to give me his house full of silver and gold, I could not transgress the word of the Lord to do good or evil from my heart. What the Lord saith, that I must speak.

And now, behold, I go to my people: come, let me advise thee what this people will do to thy people in later days.

And he took up his parable and said:

I see him but not now; I behold him but not nigh; there steppeth forth a star out of Jacob and there aris-

eth a sceptre out of Israel, and he pierceth the chiefs of Moab and destroyeth all the children of Seth.

And Edom shall be a conquest, and Seir for his enemies, and Israel shall do valiantly.

And one from Jacob shall rule, and he will destroy whatever escapeth from the city.

NOTES.

The verses between the two asterisks are all in Balaam's dream. Balaam evidently wished to accept Balak's invitation for the sake of promised rewards, despite God's prohibition in his first vision. What occurred in his second vision effectually reduced Balaam to submission to God, to whose will he had to subject his own desire. *If it was not a dream, it would have been impossible for Balaam to have acted as he did; for the ass to speak and injure his foot; for Balaam to fall prostrate before the messenger, without the "two young men" who were with him noticing it, even if the messenger himself was invisible. If Balaam's foot was injured, he could not each time have walked away while leaving Balak by the altars. If the nobles of Moab had witnessed anything supernatural, they would have told Balak, who would probably have taken the hint, dismissed Balaam, and accepted the inevitable. Certainly, Balak would not have attempted to carry out his will so strenuously in the face of other evidence than Balaam's ecstatic utterances.*

The "spirit of God" resting on Balaam means that he was inspired or subjected to psychical influence from God which forced him to speak.

LESSON XXII.

THE APPOINTMENT OF JOSHUA AS LEADER.

TEXT: "The Lord is righteous in all His ways and ~~in~~ⁱⁿ in all His doings."—Ps. cxlv.

And the Lord said unto Moses, Get thee up unto this Mount Abarim, and see the land which I have given unto the children of Israel.

And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

For ye rebelled against My commandment in the desert of Zin, in the strife of the congregation, to sanctify Me at the water before their eyes (that is the water of Meribah in Kadesh, in the wilderness of Zin).

And Moses spake unto the Lord saying,

Let the Lord, the God of the spirits of all flesh, set a man over the congregation which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, that the congregation of the Lord be not as sheep which have no shepherd.

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him.

And set him before Eleazar the priest, and before all the congregation, and give him a charge in their sight.

And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.

And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of the Urim before the Lord; at his word shall they go out, and at his word shall they come in, both he and all the children of Israel with him, even all the congregation.

And Moses did as the Lord commanded him, and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

THE TWO AND A HALF TRIBES.

Now the children of Reuben and the children of Gad had a very great multitude of cattle, and they saw the land of Jaazer and the land of Gilead, and behold, the place was a place for cattle.

Wherefore said they, If we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

And Moses said unto them, Shall your brethren go to war, and shall ye sit here?

Wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?

Thus did your fathers when I sent them from Kadesh-Barnea to see the land.

For when they went up into the valley of Eschol and saw the land, they discouraged the heart of the children of Israel that they should not go into the land which the Lord had given them.

And the Lord's anger was kindled at that time, and He declared, saying, Surely none of the men that came

up out of Egypt, from twenty years old and upward, shall see the land which I promised unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed Me.

Save Caleb the son of Jephunneh, the Kenizzite, and Joshua the son of Nun, for they have wholly followed the Lord.

And the Lord's anger was kindled against Israel, and He made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was consumed.

And, behold, ye are risen in your fathers' stead, an increase of sinful men, to increase yet the fierce anger of the Lord toward Israel.

For if ye turn away from after Him, He will yet again leave them in the wilderness, and ye will destroy all this people.

And they came near unto him and said, We will build sheep-folds here for our cattle and cities for our little ones.

But we ourselves will go ready armed before the children of Israel, until we will have brought them unto their place; and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

We will not return unto our houses until the children of Israel will have inherited every one his inheritance.

For we will not inherit with them on yonder side Jordan or forward, because our inheritance will have fallen to us on this side Jordan, eastward.

And Moses said, If ye will indeed do so, this country shall be to you a possession.

But if ye will not do so, behold ye sin against the Lord, and be sure your sin will find you out.

Build you cities for your little ones, and folds for your sheep, and do that which hath proceeded out of your mouth. And they said, Thy servants will do so. Our wives, herd and cattle will be there in the cities of Gilead and we thy servants will pass forward armed for battle.

And Moses commanded Eleazar, the high-priest, Joshua, son of Nun, and the heads of the chiefs of the tribes, saying, If the children of Gad and the children of Reuben pass the Jordan armed for battle and the land is subdued before them, then ye shall give them the land of Gilead for a possession.

If not, let them be assigned possessions in your midst, in the land of Canaan.

And the children of Gad and of Reuben repeated their promise.

And Moses gave to them and to the half tribe of Manasseh, son of Joseph, the kingdoms of Sihon, king of the Amorites, and Og, king of Bashan.

NOTES.

The time was approaching for Moses to die. For the forty years decreed for the desert-wandering were nearly over, and Moses was not to enter Palestine for the reason stated in the text.

To many of us it happens that we are not allowed to

reap the results of our life-work. At most, we sometimes see its fulfilment within sight. Moses' life-work had been to rescue Israel, educate him and establish him in Palestine. He could not complete it, but its fulfilment was within sight. As with Moses, so with us: it is our own fault usually if we do not see the complete fulfilment of our efforts.

True to his love for his flock, however, he begs God to appoint a successor. Let us observe that, in doing so, he does not appeal to God as the God of the Hebrews, as he was told to do when pleading in His name before Pharaoh, but as God of the spirits of all flesh. From this we learn that our God is the God of all mankind. He is Father of all of us, Jew or Gentile. He is the universal Lord, and not a tribal God or a God of one people only. This teaching of Moses, the first of our great prophets, is the constant theme of all, and is one of the last declarations of our prophets, as voiced by Malachi.

Thus Israel's mission is a spiritual one. The Hebrews were on the threshold of Palestine about to enter it. They were to establish a republic so influenced by religion for Love, Justice and Purity, that they would attract all nations by their example and convert them to their religion by the evidence of its beauty and its power to fill life with happiness.

Israel's mission was, therefore, to be the spiritual guide for all mankind. Hence it was most appropriate for Moses when he was asking for some one to succeed him as leader of Israel, to address God as the "God of the spirits of all flesh."

Joshua was chosen as a man "in whom there was spirit," the right spirit. He had shown this by his skill as a warrior,

(Exod. xvii), by his solicitude for his people (Exod. xxxii. 17), by his modesty and force of character on that occasion, (Exod. xxiii, 11), by his zeal for Moses' honor as the inspired of God, above all, by his zeal for the respect due to Divine Inspiration (Num. xi. 28); and by his manly and noble words, in defiance of the majority against him, when he stood up for God and the right (Num. xiv. 6).

The placing or imposition of hand upon a man, called Semicha (from the Hebrew word Samach) is to-day sometimes performed by Rabbis who have themselves received it, when they appoint new Rabbis.

By a public appointment of Joshua, there could be no dispute after Moses' death as to who was to be his successor. This ensured the loyalty of the Hebrews to Joshua. On the other hand, he was as publicly told his duty to them. For Moses was bidden to "give him a charge," which meant command or commission.

The meaning of the Urim is variously explained. It is probably connected with the spiritual light or spiritual enlightenment which the mortal being can obtain when he succeeds in placing himself in spiritual communion with the God of the spirits of all flesh.

Urim is from the word Ur, light or fire, and was the name applied to one of the two great stones of the breast-plate over the heart of the priest. The other was called Thummim or Perfection.

In the episode of the two and a half tribes settling east of the river Jordan, Moses remarks to them in the event of their not keeping their word and doing their duty: "your sins will find you out."

If we sin once we are likely to sin again. Each time it becomes easier, for we hesitate less each time, But in the

end we must be found out. Making inexact excuses leads to making false excuses. This leads to direct falsehood and loss of self-respect. But some day it must be found out, and then we lose the respect of others. So laziness, untidiness, selfishness, all grow upon us; but sooner or later we will assuredly suffer for it by only half-living our lives for usefulness and consequently gaining only half the happiness we might otherwise enjoy.

Our sins find us out, whether they are sins of character or sins against our health.

Any departure from Judaism's three teachings, Love, Justice, Purity, is a sin, and unless watched and corrected, will bring us sorrow, regret, suffering or loss, and thus *our sins will find us out!*

LESSON XXIII.

RELIGION AS MOSES PREACHED IT.

MAN'S DUTY TO HIS GOD.

TEXT: "The Lord loveth thee" (Deut. vii, 8).

Now therefore hearken, O Israel, unto the statutes and unto the judgments which I teach you, to do them, that ye may live, and go in to possess the land which the Lord God of your fathers giveth you.

Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you.

Your eyes have seen what the Lord did because of

Baal-peor, for all the men that followed Baal-peor the Lord thy God hath destroyed them from among you.

But ye that did cleave unto the Lord your God, are alive every one of you this day.

Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

Keep therefore and do them, for this is your wisdom and your understanding in the sight of the Gentiles which shall hear all these statutes, and shall say. Surely this great nation is a wise and understanding people.

For what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them thy sons, and thy sons' sons.

Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather Me the people together, and I will make^e them hear My words, that they may learn to fear Me, all the days that they shall live upon the earth, and that they may teach their children.

And ye came near and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

And the Lord spake unto you out of the midst of

the fire, ye heard the sound of the words, but ye saw no similitude, only ye heard a sound.

And He declared unto you His covenant, which He commanded you to perform, even ten commandments (declarations), and He wrote them upon two tablets of stone.

And the Lord commanded me at that time to teach you statutes and judgments that ye might do them in the land, whither ye go to possess it.

Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire.

Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, a likeness of male or female.

The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air.

The likeness of anything that creepeth upon the ground, the likeness of any fish that is in the waters beneath the earth.

And lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, shouldst be driven to worship them and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance as ye are this day.

Furthermore the Lord was angry with me for your sakes, and declared I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance.

But I must die in the land, I must not go over Jordan, but ye shall go over and possess the land.

Take heed unto yourselves lest ye forget the covenant of the Lord your God which He made with you, and make you a graven image or the likeness of anything which the Lord thy God hath forbidden thee.

For the Lord thy God is a consuming fire, even a zealous God.

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image or the likeness of anything, and shall do evil in the sight of the Lord thy God to provoke Him to anger.

I call heaven and earth to witness against you this day, that ye shall utterly perish from off the land whereunto ye go over Jordan to possess it, ye shall not prolong your days upon it, but shall utterly be destroyed.

And the Lord shall scatter you among the nations, and ye shall be left few in numbers among the gentiles, whither the Lord shall lead you.

And there ye shall serve gods, the work of men's hands, wood and stone, which neither see nor hear, nor eat, nor smell.

But if from thence thou shalt seek the Lord thy God, thou shall find Him, if thou seek Him with all thy heart and with all thy soul.

When thou art in trouble and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall be obedient unto His voice.

For the Lord thy God is a merciful God, He will not forsake thee, neither destroy thee nor forget the covenant of thy fathers, which He promised unto them.

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it.

Did ever people hear the voice of God, speaking out of the midst of the fire as thou hast heard, and live ?

Or hath God assayed to go and take a nation from the midst of another nation by trials, by signs and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes ?

Thou hast been enlightened to know that the Lord He is God, there is none else beside Him.

Out of Heaven He made thee to hear His voice, that He might instruct thee, and upon earth He showed thee His great fire, and thou heardest His words out of the midst of the fire.

And because He loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt.

To drive out nations from before thee, greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

Know, therefore, this day and consider it in thine heart, that the Lord He is God, in heaven above and upon the earth beneath, there is none other.

Ye shall diligently keep the commandments of the Lord your God, and His testimonies, and His statutes, which He hath commanded thee.

And thou shalt do that which is right and good in the sight of the Lord, that it may be well with thee, and that thou mayest go in and possess the good land which the Lord promised unto thy fathers,

To cast out all thine enemies from before thee, as the Lord hath spoken.

And when thy son asketh thee in time to come saying, What mean the testimonies and the statutes and the judgments, which the Lord our God hath commanded you.

Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand.

And the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household before our eyes.

And He brought us out from thence, that He might

bring us in to give us the land which He promised unto our fathers.

The Lord commanded us to do all these statutes, to reverence the Lord our God, for our happiness always, that He might preserve us alive as it is this day.

And it shall be our righteousness if we observe to do all these commandments before the Lord our God as He hath commanded us.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations from before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou.

And when the Lord thy God shall deliver them before thee, thou shalt smite them and utterly destroy them, thou shalt make no covenant with them nor show grace unto them.

Neither shalt thou make marriages with them, thy daughter thou shalt not give unto his son, nor his daughter shalt thou not take unto thy son.

For they will turn away thy son from following me that they may serve other gods, so will the anger of the Lord be kindled against you, and destroy thee suddenly .

But thus shall ye deal with them, ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

For thou art an holy people unto the Lord thy God:

the Lord thy God hath chosen thee to be a special people unto Himself, above all peoples that are upon the face of the earth.

The Lord did not set His love upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all people.

But because the Lord loveth you, and because He would keep the promise which He had promised unto your fathers, hath the Lord brought you out with a mighty hand and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt.

NOTES.

We have here a statement of the relations between God and Israel.

God has chosen the Hebrews, because He loved the patriarchs, and because "He loves Israel," to take them into Palestine where they are to observe the Law He gave them. This Law, Moses declares, is the source of "their wisdom and understanding in the eyes of the Gentiles" who will admire its excellence and who will concede their spiritual superiority. The admiration would naturally be followed by imitation; and the conversion of the Gentiles, by conviction instead of by force, would have been the result. This would be the fulfilment of the mission of Israel, the son of God, the first-born son, to lead the Gentiles, His other children, back to Him.

"Know, therefore, that the Lord thy God, He is God, the faithful God, which keepeth covenant and loving kindness with them that love Him and keep His commandments, to a thousand generations."

And recompenseth direct them that hate Him, to destroy them; He will not be slack, to him that hateth Him, He will recompense him direct.

God recompensing, repaying or punishing, means only the natural result of disobedience of His laws.

If we disobey His natural laws for water or fire or air or earth, the result is suffering or loss, such as flood or wreck-age, burning, disease, failure of crop, etc. Or, to use the Bible method of expression, God would "recompense," "repay" or punish "us with flood or wreck-age, etc.

Similarly with His spiritual laws. If we disobey them the result will be spiritual suffering such as contrition, remorse, etc., or loss of God's protection and blessings necessary for our well-being and happiness.

As for the relations which Israel must preserve to God, he must obey His Law, and make Palestine a centre of religious influence for all the world. The seven Palestinian nations whose religion meant immorality, having neglected all God's warnings (see Notes to Lesson XX.), were to be expelled or exterminated. Intermarriage was emphatically prohibited with them, and as we find later, intermarriage with other nations or with any but Hebrews is forbidden (1 Kings xi. 1, Nehem. xiii. 23, 26, etc), and condemned.

Israel must be loyal to God. "The Lord is God, there is none else beside Him" (Deut. iv. 35). "The Lord is God in Heaven above and on earth beneath; there is none other" (Deut. iv. 39). These and similar solemn declarations of Moses answer the question whether the ancient Hebrews were monotheists or believers in One, the only God, or whether they were monolatrists or worshippers of one God while conceding that other gods existed. There are no other gods, saith Moses.

LESSON XXIV.

RELIGION AS MOSES PREACHED IT.

TEXT: "Righteousness, righteousness, that shalt thou pursue."
Deut. xvi. 20.

"All that do unrighteously are an abomination unto the Lord."
Deut. xxv. 16.

At the end of every seven years thou shalt make a release.

Every creditor that lendeth ought unto his neighbor shall release it, it is the Lord's release.

If there be among you a poor man, thou shalt not harden thy heart, nor shut thine hand from thy poor brother.

But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth.

Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him, because for this thing the Lord will bless thee in all thy works, and in all thou puttest thy hand unto.

For the poor shall never cease out of the land, therefore I command thee saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land.

If thy brother, a Hebrew man or Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

And thou shalt not let him go away empty-handed.

Thou shalt furnish him liberally out of thy flock and out of thy threshing-floor, and out of thy wine-

press, of that wherewith the Lord thy God hath blessed thee. And it shall be if he say unto thee, I will not go away from thee, because he loveth thee and thine house, because he was happy with thee.

Then thou shalt take a piercer, and pierce it through his ear, unto the door, and he shall be thy servant for ever.

It shall not seem hard unto thee when thou sendest him away free from thee, for he hath been worth a double hired servant to thee in serving thee six years, and the Lord thy God will have blessed thee in all that thou doest.

Observe the month of Abib and keep the Passover unto the Lord thy God, for in the month of Abib He brought thee forth out of Egypt, by night.

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction.

And there shall be no leavened bread seen with thee in all thy coasts seven days.

Seven weeks shalt thou number unto thee; thou shalt begin to number the seven weeks from the time thou beginnest to put the sickle to the corn.

And thou shalt keep the feast of weeks unto the Lord thy God, with the tribute of a free-will offering of thine hand, which thou shalt give unto Him, according as He hath blessed thee.

And thou shalt rejoice before Him, thou and thy son and thy daughter and thy man-servant and thy maid servant, and the Levite that is within thy gates,

and the stranger, and the fatherless and the widow that are among you, in the place which He hath chosen to place His name there.

And thou shalt remember that thou wast a bondman in Egypt, and thou shalt observe and do these statutes.

Thou shalt observe the feast of tabernacles seven days; after that thou hast gathered in from thy threshing-floor and from thy wine-press.

And thou shalt rejoice in thy feast, thou and thy son and thy daughter, and thy man servant and thy maid servant, and the stranger and the fatherless and the widow that are within thy gates.

Seven days shalt thou keep a solemn feast unto the Lord thy God, and He will bless thee in all thine increase and in all the works of thine hands, therefore thou shalt surely rejoice.

Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose, in the feast of unleavened bread, and in the feast of weeks and in the feast of tabernacles; and thou shalt not appear before the Lord empty-handed. Every man shall give as he is able according to the blessing of the Lord thy God, which He hath given thee.

Judges and officers shalt thou make within thy gates and they shall judge the people with just judgment.

Thou shalt not pervert judgment, thou shalt not respect persons; neither take a gift, for a gift doth blind the eyes of the wise, and pervert the words of the righteous. Righteousness, righteousness, shalt thou pursue.

If there arise a matter too hard for thee in judgment in criminal or in civil law, in conflict of opinion or in matters of controversy within thy gates, thou shalt arise, and get thee up into the place which the Lord thy God sha'll choose.

And thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days and inquire, and they shall show thee the sentence of judgment.

And thou shalt do according to the sentence which they, of that place which the Lord shall choose, shall show thee, and thou shalt observe to do according to all that they inform thee.

According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left.

And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God or unto the judge, even that man shall die, and thou shall put away the evil from Israel.

And all the people shall listen and have respect and act no more presumptuously.

When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

There shall not be found among you any one that maketh his son or his daughter to pass through the

fire, or that useth divination, or an observer of times, clairvoyant (or an enchanter), or a witch, or a charmer, or a consulter by ventriloquism, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them out before thee.

Thou shalt not see thy brother's ox, or his sheep, go astray and hide thyself from them, thou shalt in any case bring them unto thy brother.

And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it unto him again.

In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost things of thy brother's which he hath lost and thou hast found, shalt thou do likewise; thou shalt not hide thyself.

Thou shalt not see thy brother's ass nor his ox fall down by the way, and hide thyself from them, thou shalt surely help him to lift them up again.

A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are an abomination to the Lord thy God.

If a bird's nest chance to be before thee in any tree or on the ground, whether they be young ones or eggs, and the mother-bird sitting upon the young or upon the eggs, thou shalt not take the mother-bird with the young.

But thou shalt in any wise let the mother-bird go, and take the young to thee, that it may be well with thee, and that thou mayest prolong thy days.

When thou buildest a new house then thou shalt make a parapet for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Thou shalt not sow thy vineyard with divers seeds, lest the fruit of thy seed which thou hast sown and thy vineyard be defiled.

Thou shalt not plough with an ox and an ass together.

Thou shalt not wear a garment of divers sorts, woolen and linen together.

Thou shalt make thee fringes upon the four quarters of thy vesture wherewith thou coverest thyself.

Thou shalt not deliver unto his master the slave which is escaped from his master unto thee. Thou shalt not oppress him.

Thou shalt not lend upon interest to thy brother, money, victuals or anything upon interest.

Unto a stranger thou mayest; that the Lord thy God may bless thee in all that thou settest thy hand to in the land whither thou goest to possess it.

When thou dost vow to the Lord a thank-offering thou must fulfill it. If thou dost forbear to vow, it is no sin in thee.

That which is gone out of thy lips thou shalt keep and perform.

When a man hath taken a new wife he shall not go out to war, neither shall he be charged with any busi-

ness, but he shall be free at home one year, and shall make happy his wife which he hath taken.

No man shall take the nether or the upper millstone to pledge, for he taketh a man's life to pledge.

When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge.

Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

And if the man be poor, thou shalt not sleep with his pledge.

In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment and bless thee, and it shall be righteousness unto thee before the Lord thy God.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land, within thy gates.

When it is due to him, thou shalt give him his hire, and the sun shall not go down upon it; for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee.

Fathers shall not be put to death for children, neither shall children be put to death for fathers, every man shall be put to death for his own sin.

Thou shalt not pervert the judgment of the stranger; nor of the fatherless, nor take the widow's raiment to pledge.

But thou shalt remember that thou wast a bondman in Egypt and the Lord thy God redeemed thee thence, therefore I command thee to do this thing.

When thou cuttest down thine harvest in thy field and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow, that the Lord thy God may bless thee in all the work of thine hands.

When thou beatest thine olive tree thou shalt not go over the boughs again, it shall be for the stranger, for the fatherless and for the widow.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger, for the fatherless, and for the widow.

Thou shalt not muzzle the ox when he treadeth out the corn.

Thou shalt not have in thy bag divers weights, a great and a small.

Thou shalt not have in thine house divers measures, a great and a small.

But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have, that thy days may be lengthened in the land which the Lord thy God giveth thee.

For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

NOTE.—The teacher in reviewing should ask a question upon each verse of this and the foregoing lesson.

LESSON XXV.

THE SHEMANG.

TEXT: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might." Deut. vi. 5.

I.

Hear, O Israel, the Lord our God the Lord is one.

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

And these words which I command thee this day shall be in thy heart.

And thou shalt teach them diligently unto thy children, and thou shalt speak of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the door-posts of thy house, and upon thy gates.

II.

And it shall come to pass, if ye will hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart, and with all your soul,

That I will give you rain for your land in due season, the first rain and the latter rain, and thou shalt gather in thy corn and thy wine and thine oil.

And I will send grass in thy field for thy cattle, and thou shalt eat and be satisfied.

Take heed to yourselves lest your heart deceive,

and ye turn aside and serve other gods and worship them.

And then the Lord's wrath will be kindled against you, and He will close the heavens and there will be no rain, and the land will not yield her fruit, and ye will perish quickly from off the goodly land which the Lord giveth you.

Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, and they shall be as frontlets between your eyes.

And ye shall teach them your children, speaking of them, when thou sittest in thy house and when thou walkest by the way, when thou liest down, and when thou risest up.

And thou shalt write them upon the door-posts of thy house and upon thy gates.

That your days may be multiplied, and the days of your children, in the land which the Lord promised unto your fathers to give them, as the days of heaven upon earth.

III.

And the Lord spake unto Moses saying:

Speak unto the children of Israel, and bid them make unto themselves fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a thread of blue.

And it shall be unto you for a fringe, and ye shall look upon it, and remember all the commandments of the Lord and do them; and ye shall not turn aside

after your own heart, and your own eyes, through which ye are prone to go astray.

That ye may remember and do all My commandments, and be holy unto your God.

I am the Lord your God, which brought you out of the land of Egypt to be your God, I am the Lord your God.

NOTES.

The above three sections of the Pentateuch form what is called "the Shemang"—from the first Hebrew word of the first piece.

They are looked upon as most important passages. The child, as soon as he begins to talk, is taught to say the first line for a morning and an evening prayer. Then a line, "Blessed be the name of the glory of His Kingdom for ever and ever," is added. Then he is taught gradually the rest of the first section, verse by verse, until the end. And the dying man recites the first verse on his deathbed.

The reason of the importance of the Shemang, is the meaning of its moral teachings. These are Love, Justice and Purity, the essentials of our religion. They are here taught in connection with the three great doctrines of our religion, namely, the unity of God, Immortality of the Soul, Personal Responsibility.

The first section teaches the unity of God, that is, that God is one. Therefore, to Him alone we may pray. From Him alone can we obtain forgiveness. Further, He is One in His nature and in His ways or methods. Therefore, He does not change. And the same laws by which He rules the material world around us, govern and hold good in the spiritual world.

For example. Seeds or growths bring forth better or worse flower or fruit according to surroundings and the care taken of them. Similarly human character develops better or worse results according to its surroundings and the care taken of it.

Again. Color depends upon which shades of light are reflected or refracted. So the color of one's character depends upon which rays of Divine light are received or cast off.

Again. Weeds, useless or injurious in character, are sure to grow up unless vigilance is constantly exercised. So in the human heart, useless or injurious desires or habits are sure to grow unless most vigilantly watched.

Again. Tides and currents flow by fixed laws. So our moods and tempers succeed each other. But we must guard against evil results or we will find loss and ruin.

Again. A slight deviation from a right or a straight line, if continued, means going further and further away from it. So a slight deviation from the line of right-doing, right-speaking, or right-thinking, will mean going further and further away from it and greater difficulty to get back to it.

The section then proclaims the religion of love—"Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy might."

If we love God in this way, we will never do anything to displease Him, and we will always be trying to please Him. And we will find our happiness in this, just as we find happiness in not doing anything that may displease our parents or friends whom we love, and in doing anything that may please them.

To God, our duty, therefore, is love. But he is so superior

a being that to us He shows not only love (or Ahava) but Hesed, which means loving-kindness. Loving-kindness is greater than Love. Therefore, while our religion teaches God is love, it teaches even more emphatically and frequently that God is loving-kindness.

The teaching or words of the verse "Thou shalt love," etc., are to be impressed into the heart as the next verse enjoins. The verse following commands that parents shall "teach diligently" their children at home, while walking, and both morning and night. The Hebrew text insists that parents shall personally teach their children and not simply hire a teacher for them or send them to Sunday School. The Hebrew word translated "teach diligently" is from a root, meaning a tooth, or an arrow-head, or to indent—to make an ineradicable mark. That is, parents must impress, or indent this fundamental teaching of "love for God" in the hearts of their children.

Needless to say, parents must also teach by the silent but more powerful teaching of example.

The next verse orders that this teaching of Love must be bound on the hand and on the brow, as much as to imply that love must actuate our deeds and our very thoughts.

And the last verse of this section commands that this teaching must be inscribed "on the doorposts of our houses and our gates," implying that love of God must be the rule of our homes, the rule of our offices and places of business, the rule to guide us as we pass out of our houses into the outside world, as well as when we pass by them back again to enter our homes. Our conduct in social and business affairs, as well as in our domestic circle, must therefore be regulated by such love of God that we will always act, speak and think only in such a way as will make others Happy.

Then through the love of God will come the Happiness of His creatures.

II. The second section of the Shemang contains the second great moral teaching, Justice, and the second of our great doctrines,—the immortality of the soul.

It declares that if we love and serve God, He will reward us; that, if we turn aside and pay homage to other gods, we will be punished by the withdrawal of His blessings.

Material blessing or punishment is mentioned because Israel is addressed as a nation, and a nation is affected only by conditions in this world.

But the declaration is made not only that loving and serving God will be rewarded and that turning away from Him will be punished, but that these teachings, like the two teachings of the first section, the unity of God and the duty of loving God, must be impressed on the heart, bound upon the hand and brow to affect our actions and speech, taught to our children at all times and in all places, and inscribed on our doorposts and gates as the rules of our conduct in social, in business and in domestic life.

Hence we learn that reward for right doing, punishment for wrong doing, applies also to the individual as well as to the nation.

But we know that right doing is not always rewarded in this life, for many good people suffer from disease, or loss, or misfortune, or through bad children. And wicked people often seem prosperous and happy.

Therefore, knowing that God is just, we believe that this refers also to future life, and thus it intimates the doctrine of the immortality of the soul—that there is a future life. This doctrine is more directly set forth later by such teachings as those of Solomon who says, "the dust returns to the

earth and the soul to the God who gave it" (Eccl. xii. 7), or the Psalmist who speaks of "the great happiness which God has in store for those who fear Him, which He has wrought for those who trust in Him in the presence of humanity"—(Ps. xxxi. 19).

The doctrine of immortality of the soul is a natural consequence, therefore, of a belief that God is just.

A further result of the belief in God's justice will be to make us just to each other, in deed and in thought.

Justice, the second of our great moral teachings, is thus taught by the second section of the Shemang.

III. The third section of the Shemang teaches us Purity or Holiness.

The fringe with its thread of blue is to remind us of what is due to God, just as the stripes or uniform worn by an officer or a soldier will remind him of what is due to his country.

And our duty to God is here declared to be Purity in our actions, and *in our desires*, in order that we may be holy or consecrated to God, to set the example of godly lives, godly thoughts and godly deeds.

This is in accord with the declaration that God brought us out of Egypt to be a nation of priests, which means, to minister to the spiritual wants of other nations. We can only do this by setting the example of purity, of social and domestic purity, public or political purity, and personal or private purity. For this example of Purity in all things, we are personally responsible. Personal responsibility is therefore here inculcated.

APPENDIX.

A.—Adults will find that some of the notes are designated to emphasize the beauties of our ethics and of Judaism in general.

It is too often erroneously thought that our religion is inferior to Christianity in certain directions. Hence the emphasis placed, for example, on the old Jewish teaching, "God is Love."

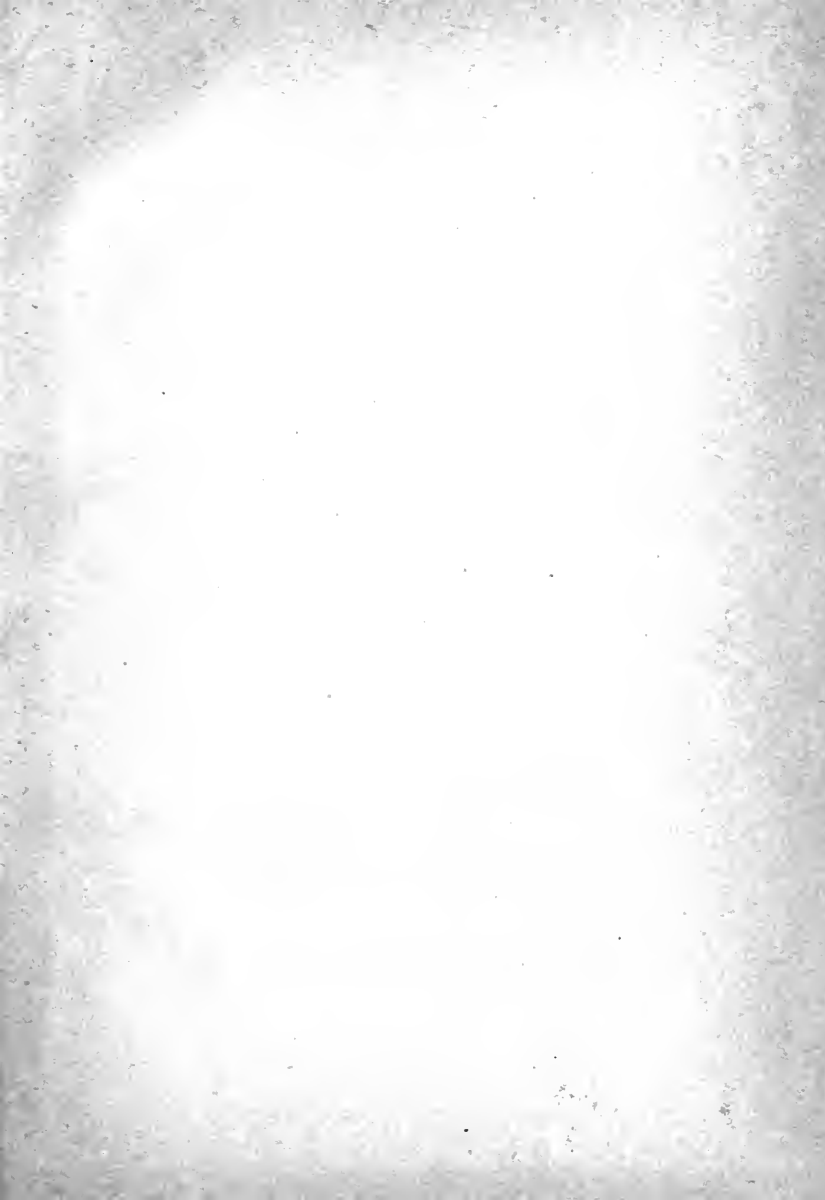
The book can also be used for lower classes of Sunday-schools by any capable teacher.

B.—The Bible account of the origin of nations contained in Chapter X. is recognized by all authorities as of the greatest importance in modern ethnological studies.

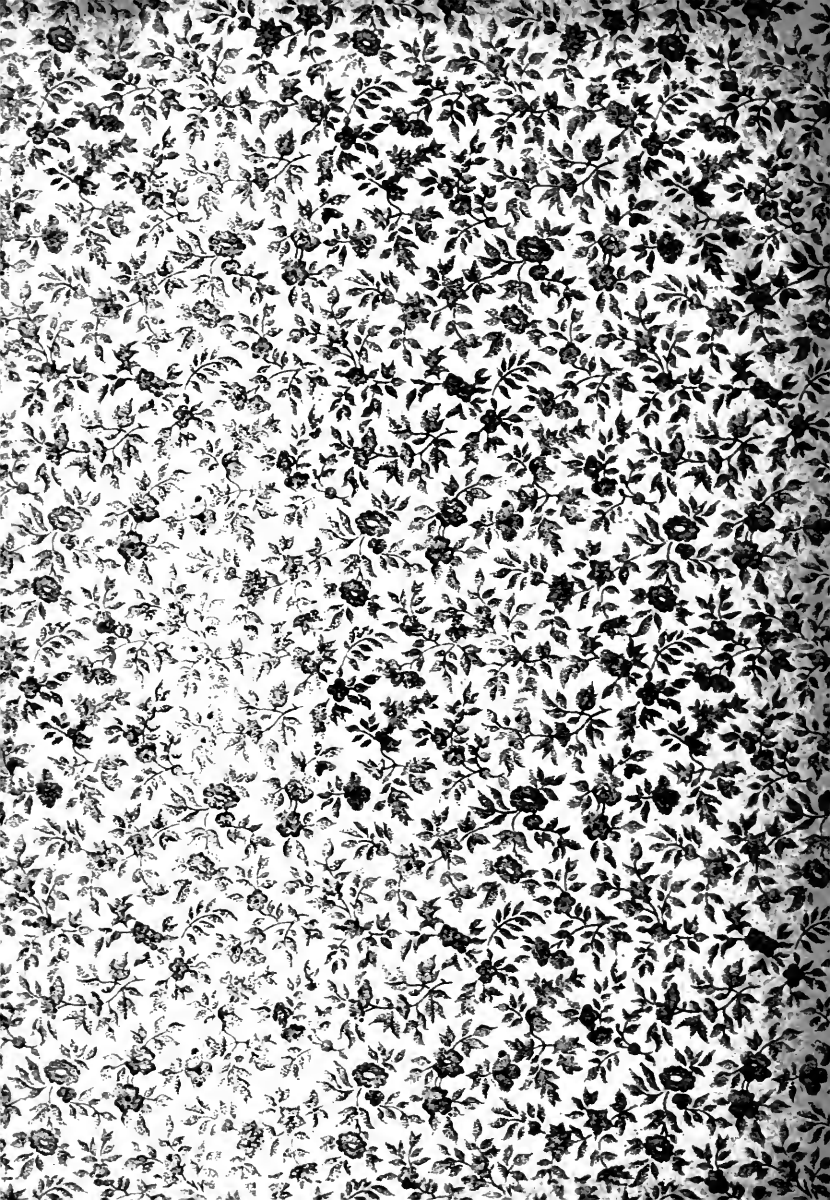
C —The word "Hebrews" means, according to some, "descendants of Eber," an ancestor of Abraham, or it is derived from the word meaning "to pass over," and is, therefore, "those who passed over" into Canaan.

The word "Israelites" means "descendants of Israel," another name of Jacob. Like "Hebrews," it now applies to all his descendants.

The word "Jews" means descendants of Judah and Benjamin, two tribes, which in subsequent years formed the kingdom of Judah. To their country the Romans gave the name of Judea.









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